

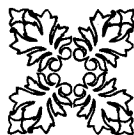
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INTRODUCTION

TO THE

OLD TESTAMENT

An Outline for the Classroom



St. Louis, Mo.

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Luther is always quoted according to the St. Louis Edition.

Introduction to the Holy Scriptures.

Name, Definition, and Purpose.

The Introduction to the Holy Scriptures (*εἰσαγωγή*, *isagoge*, *introductio*, Isagogics) is classed with so-called exegetical theology and sets forth a sum of information by means of which the theologian is enabled to understand and explain the Scriptures in a better and more thorough manner. Its purpose is thoroughly to acquaint the student with the origin and character of Holy Writ, the Old and the New Testament, both as a whole and with regard to its several parts. This study, logically, is divided into two headings: The *General Introduction* treats of the origin and history of the collection of writings, or the canon, of the original languages in which they were written, of the history of the written and printed text, of the translations, and other general questions. The *Special Introduction* is concerned with the individual books of the Bible. It teaches the names, the authors, time and place of composition, circumstances connected with the origin, and the contents and purpose of each separate book and shows and defends their authenticity, integrity, and canonicity. Following the division generally made, we distinguish between Old Testament and New Testament Introduction; conformably to the contents and the nature of the respective books, we classify those of the Old Testament as historical, poetical, and prophetic and those of the New Testament as historical, didactic, and prophetic writings.

Introduction to the Old Testament.

I. General Introduction.

1. HISTORY OF THE OLD TESTAMENT CANON.

The Old Testament, ἡ παλαιὰ διαθήκη, 2 Cor. 3, 14 (*vetus testamentum*, or *instrumentum*), is the collection of writings written under the Old Covenant, before the birth of Christ, by holy men of God, who wrote as they were moved by the Holy Ghost. 2 Pet. 1, 19—21; 2 Tim. 3, 15. 16. Together with the books of the New Testament it constitutes the firm foundation and the infallible source and guide of Christian doctrine. Josh. 23, 6; Is. 8, 20; Ps. 119, 160; Luke 16, 29; John 10, 35. Therefore this collection is also called the Old Testament Canon (κανών, rule, Gal. 6, 16). The opposite of a canonical book is designated by the term ἀπόκρυφος.¹⁾

Just as God has commanded to put the words of the Old Testament down in writing, Ex. 17, 14; chap. 24, 4; chap. 34, 27; Num. 33, 2; Deut. 31, 9. 19. 22. 24; Josh. 24, 26; 1 Sam. 10, 25; Is. 30, 8; Jer. 30, 2; chap. 36; Hab. 2, 2, so He has also providentially attended to their being collected and preserved. The book containing the Law was placed into the Ark of the Covenant and later transferred to the Temple. Deut. 31, 9. 24—26; Josh. 24, 26; 1 Sam. 10, 25; 2 Kings 22, 8; 2 Chron. 34, 15. Very likely it was burned when Jerusalem was destroyed, 2 Kings 25, 9; 2 Chron. 36, 19; Jer. 52, 13, but undoubtedly copies had been made of it prior to that event. Deut. 17, 18. 19 (“a copy of this Law”; 2 Kings 11, 12; 2 Chron. 17, 9; Ezra 7, 6. 14. 25; chap. 3, 2; chap. 6, 18. Furthermore, the accurate knowledge of the Law found in the other books of the Old Testament and the many references to it show that the Book of the Law was known among the people of Israel; cf. below the special introduction to the Pentateuch and Hos. 8, 12. The same may be said of the writings of the prophets which were produced in the course of time; for the later prophets often refer to the prophecies of their

1) Canon 59 of the Council of Laodicea, about 360: Ὅτι οὐ δεῖ ἰδιωτικοῖς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόντα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης. Augustine: *Apocryphae nuncupantur eo quod earum occulta origo non claruit patribus.* (*De Civitate Dei*, XV, 23.)

predecessors; cf., *e. g.*, Jer. 49, 14—16 with Obadiah 1—4; Joel 2, 32; chap. 3, 19 with Obadiah 17, 10; Amos 1, 2; chap. 9, 13 with Joel 3, 16, 18; Jer. 50 and 51 with Is. 13 and 14; Jer. 26, 17, 18 with Micah 3, 12; Nah. 2, 1 with Is. 52, 1, 7. Likewise the prophets refer to the Psalms and other parts of Scripture; cf., *e. g.*, Is. 12 with Ps. 27, 1; Ps. 105, 1; Ps. 47, 7; Jonah 2 with Ps. 120, 1; Ps. 130, 1; Ps. 18, 7; Ps. 42, 8; Ps. 50, 14, 23; Ezek. 18, 5—9 with Ps. 15; Zech. 9, 10 with Ps. 72, 8; 2 Sam. 7, 12—16 with Ps. 89, 4, 5, 27—37. The use of the Psalms in worship necessitated the possession of many copies, 1 Chron. 15, 16—22; 2 Chron. 29, 25, 30; and passages like Ps. 40, 8; Ps. 72, 20; Prov. 25, 1; Is. 8, 16; chap. 34, 15; Dan. 9, 2 point to collections of Holy Scripture, even though nothing definite can be said regarding their extent and nature.

After the Jewish nation had returned from Exile, the necessity of a complete and definitive collection of the existing sacred writings was felt for various reasons (repentance of the nation; cessation of prophecy after the passing of Malachi, 445—433 B. C., Mal. 3, 1; chap. 4, 5; 1 Macc. 4, 46; chap. 9, 27; chap. 14, 41; ³ Hebrew displaced by Aramaic). This collection was undoubtedly accomplished during the time of Ezra, the ecclesiastical leader of the nation, and Nehemia, its civil leader, Ezra 7, 6, 12; Neh. 5, 14, in the second half of the fifth century B. C. (Ezra 7, 8: B. C. 458; Neh. 5, 14; 13, 6: B. C. 433). This is testified to by Josephus, who designates the reign of Artaxerxes I, 465—425, as the final period in which divine, trustworthy, prophetic writings came into existence (*Contra Apionem*, I, 8; ³ quoted by Eusebius, III, 10), 1 Macc. 12, 9; 2 Macc. 2, 13—15; ⁴ compare also the Jewish legend concerning Ezra, to whom, according to this legend, the books which had been lost during the Exile were delivered by inspiration (2 Esdras 14; cf. also Irenaeus, quoted by Eusebius, V, 8); ⁵ and the Jewish tradition concerning the great synagog, which, under the presidency of Ezra, was said to have established the Canon; ⁶ finally the placing of the books of Ezra, Nehemiah, and Chronicles at the end of the Hagiographa. This collection, from that time on, was regarded as a sacred one, scrupulously to be kept separate from other books. This is proved by the fact that the Wisdom of Jesus, the Son of Sirach (*Ecclesiasticus*), in spite of its claim to prophetic utterances (24, 45, 46 [32, 33]), was not received into the Canon; on the other hand, chapters 44—49 of this book presuppose the canonical books to be well known; and the prolog of this book, written by the grandson of the author, makes direct

reference to the three parts of the Hebrew Canon and even to the Greek translation of them. (Cf. Luther, XIV, 79—81.) The modern critical view, therefore, that the Canon was only gradually formed, reaching its conclusion either during the Maccabean period or in the Christian age, is to be rejected as utterly without a true basis.

The separate books of this collection were arranged in three groups: 1) the תּוֹרָה, *ὁ πεντάτευχος*, the five books of Moses; 2) the נְבִיאִים, prophets, subdivided as follows: a) the earlier prophets, רִאשׁוֹנִים: Joshua, Judges, two books of Samuel and two of Kings (the historical books from the entrance into Canaan up to the Exile); b) the later prophets, אַחֲרֹנִים (prophetic books proper), which are again divided into two groups, *α*. the major prophets, גְּדוֹלִים: Isaiah, Jeremiah, Ezekiel, and *β*. the twelve minor prophets, קְטַנִּים, τὸ δωδεκαπρόφητον, *Εκκλ.* 49, 10 (12); 3) the כְּתוּבִים, τὰ ἁγιογράφα, the Hagiographa: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther (the last five are also called the five rolls, חֲמִשָּׁה מְגִלּוֹת), Daniel, Ezra, Nehemiah, two books of Chronicles. That this division is of very ancient date and probably was introduced simultaneously with the collection itself is proved by the prolog to Ecclesiasticus; Luke 24, 44; Matt. 23, 35; Luke 11, 51. This classification, however, is not to be explained by assuming various degrees of inspiration or authority (cf. 2 Tim. 3, 16; Matt. 22, 43. 44; chap. 24, 15; John 6, 45; Acts 2, 25—31; chap. 26, 22); but the books were thus classified either according to their contents (law, prophetic writings, other holy books) or, more probably, according to the theocratic office of the authors (Moses, prophets called as such, other holy writers).

This collection was usually named according to its three parts (cf. the prolog to Ecclesiasticus and Luke 24, 44); however, the designation of the first part, תּוֹרָה, *ὁ νόμος*, was also frequently used to denote the whole collection, John 10, 34; chap. 15, 25 (Psalms); chap. 12, 34 (Psalms and Daniel); 1 Cor. 14, 21 (Isaiah). Other terms found in the New Testament are: αἱ γραφαί, Matt. 22, 29; γραφαὶ ἁγίαί, Rom. 1, 2; ἡ γραφή, John 19, 36; ἱερὰ γράμματα, 2 Tim. 3, 15; ὁ νόμος καὶ οἱ προφῆται, Luke 16, 16. 29 (already 2 Macc. 15, 9; cf. also 1 Macc. 2, 50—60); ἡ παλαιὰ διαθήκη, 2 Cor. 3, 14.

The order of sequence of the various books differs with the Jews, the LXX, and the Christians; furthermore, the Jewish Talmudists

and Masorites and the various manuscripts quite often differ as to the order of sequence, especially with regard to the arrangement of the three major prophets (Jeremiah, Isaiah, Ezekiel.²) Likewise the number of the books varies. The Talmud enumerates 24 books, due to the fact that the twelve minor prophets, the two books of Samuel, Kings, and Chronicles, respectively, and Ezra and Nehemiah are regarded as one book. Josephus, the Hellenistic Jews, and the Church Fathers gave the total number of books as 22, wishing to conform them to the 22 characters of the Hebrew alphabet and, besides the combinations just mentioned, also combining Ruth and Judges, Lamentations and Jeremiah; cf. Eusebius III, 10; VI, 25. All told, there are really 39 books.

Of those books which God had intended to be the perpetual treasure of His Church none has been lost. The Old Testament Canon is not incomplete, Rom. 3, 2; chap. 9, 4; Luke 16, 29. It is true that the canonical books refer to lost writings of pious men and quote from them, but this fact does not make those writings canonical. Cf. Num. 21, 14; Josh. 10, 13; 2 Sam. 1, 18; 1 Kings 4, 32; chap. 11, 41; chap. 14, 19, and passim; chap. 14, 29 and passim; 1 Chron. 27, 24; chap. 29, 29; 2 Chron. 9, 29; chap. 12, 15; chap. 13, 22; chap. 16, 11; chap. 20, 34; chap. 21, 12; chap. 26, 22.

While it is certain that no canonical books have been lost, it is also certain that no uncanonical books have found their way into the Canon. The extent of the Canon was established among the Palestinian Jews since its completion. Several later Jewish writings, the so-called Apocrypha, it is true, were appended to the Alexandrian translation of the Old Testament (LXX) made

2) In the LXX the books are listed in the following order (the Apocrypha added by the LXX are placed in parentheses): Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 4 Kings, 2 Chronicles, 2 Ezra (the first an apocryphal book), Nehemiah (Tobit, Judith), Esther. — Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon (Wisdom of Solomon, Ecclesiasticus). — Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Isaiah, Jeremiah (Baruch), Lamentations (Letter of Jeremiah; cf. Baruch, chap. 6), Ezekiel, Daniel (3 Maccabees). — The Vulgate, according to the resolution of the Council of Trent, follows the same arrangement, except that it rejects the first (apocryphal) book of Ezra and designates Nehemiah as the second book of Ezra; with respect to the prophets it has the same arrangement observed by Luther in his German Bible; Luther, however, eliminated the apocryphal books of Baruch after Jeremiah and the two books of the Maccabees at the end of the list.

by Hellenistic Jews; however, it cannot be inferred from this that the Hellenistic Jews had a different and a more extended Canon; cf. Josephus, quoted by Eusebius III, 10; Matt. 23, 35; Luke 11, 51, and the New Testament in general, which frequently cites the LXX, but never the Apocrypha. The heretical Samaritans, on the other hand, accepted only the Pentateuch. John 4, 9. 20.

The canonical books of the Old Testament, which had been entrusted to the Jews, were acknowledged, confirmed, and quoted by Christ and the apostles as being of divine origin. The New Testament terms *ἡ γραφή, αἱ γραφαί, ὁ νόμος καὶ οἱ προφῆται, ὁ νόμος καὶ οἱ προφῆται καὶ οἱ ψαλμοί*, designate just the canonical books of the Old Testament and no others, no more and no less. 2 Tim. 3, 15. 16; 2 Pet. 1, 19—21; John 10, 35; Matt. 22, 29; John 5, 39; Matt. 7, 12; chap. 22, 40; Luke 16, 16. 29. 31; Acts 24, 14; chap. 28, 23; Luke 24, 44. 45. Nowhere in the New Testament do we find a real quotation from an apocryphal book. Therefore the books of the Old Testament were read by the Christians in their services (Gal. 4, 21; Justin Martyr), were used for proof and demonstration, and were combined as divine and sacred writings into one collection with the books of the New Testament (Chrysostom: *τὰ βιβλία*, sc. *θεῖα, τὸ βιβλίον, ἡ βίβλος*; Jerome, *Bibliotheca Sancta*). However, since the Christians of the first centuries generally read the writings of the Old Testament only in the LXX version, we find that after the death of the apostles and outside of the Jewish Christian circles of Palestine all the books contained in the LXX were unconcernedly regarded as sacred, divine, and also quoted as such. But when, after arguing with the Jews, their attention had been called to the difference between the Hebrew Canon and the LXX version, Melito of Sardes (about 172) and Origen († 254) made careful inquiries into the matter and published lists of the real canonical books (Eusebius, IV, 26; VI, 25), and in the fourth century the number of the books was specifically established in the Oriental Church according to the extent of the Hebrew Canon on the strength of official letters of bishops and acts of councils, and at the same time public reading of the apocryphal books was prohibited (Council of Laodicea, about 360; Athanasius, Cyril of Jerusalem, Gregor Nazianzen, Epiphanius). The old Syrian Church also accepted only the books of the Hebrew Canon (Peshito, Ephrem Syrus). The Occidental Church, on the other

hand, on the occasion of the synods held at Hippo (393) and Carthage (397 and 419), under the leadership of Augustine, accepted also the Apocrypha as canonical; and although even then learned and well-informed Church Fathers distinguished correctly between the canonical and apocryphal books and published catalogs of the canonical books (Hilarius, 367; Rufinus, 410; especially Jerome, 420), and although likewise the most distinguished later teachers took the position of Jerome and made a distinction between the canonical books and the *libri ecclesiastici* or *apocryphi* (Gregory the Great, Bede, Alcuin, Rhabanus Maurus, Hugo à Sancto Caro, Nicholas de Lyra), still, in the practise of the Medieval Church the synodical decrees were considered authoritative, and the difference was gradually lost sight of entirely in the Occidental Church after the Apocrypha had also been transferred from the LXX to the Vulgate.

The Church of the Reformation again took the correct position in this matter. Luther separated the Apocrypha from the canonical books in his translation of the Bible, and the Lutheran Church designates the Apocrypha as human writings, distinguishing them from the divine writings of the Hebrew Canon, which alone should be regarded as the source and standard of the Christian faith. Cf. Luther's superscription to the Apocrypha and his prefaces to these books (XIV, 68—85; XXII, 1411—1413). *Formula of Concord*, 776, § 1; 850, § 3. Chemnitz, *Examen Concilii Tridentini*: "De Libris Canonicis seu Scriptura Canonica." Gerhard, *Loci Theologici*: "De Scriptura Sacra," VI—VIII.

The Reformed Churches also separated the Apocrypha from the canonical books, made definite statements about them in several of their confessions, later, in Scotland and England, even rejecting them altogether, and excluded them from the editions of the Bible. Recently, however, an undue appreciation has been shown them again in certain circles of the Episcopal Church. The Roman Church, on the other hand, pursuant to the action taken by the Council of Trent (1546), accepts all the writings contained in the Vulgate, with the exception of the Prayer of Manasseh and the 1st and 2d books of Esdras, as canonical and places all those holding a different opinion under the ban of the Church. Likewise the Greek Church, which in early times designated the Apocrypha as such, at the synod in Jerusalem, in the confession of Dositheus (1672), declared most of the Apocrypha to be genuine writings of Scripture; of late, however, it wavers.

somewhat in this matter. — Against the Apocrypha see Tobit 4, 11; chap. 6, 9. 15; chap. 12, 9; Ecclus. 3, 33; 2 Macc. 1, 19—22; chap. 2, 4—8; chap. 12, 43—46; chap. 14, 41—46; Prayer of Manasseh 8; Jud. 9, 2 (in opposition to Gen. 49, 5); Wisdom of Solomon 7, 7—21; chap. 9, 7—12 (Pseudo-Solomon); chap. 7, 17. 21 (contrary to Job 38—41).

Since the middle of the 18th century, after Spinoza († 1677) and R. Simon († 1712) had started the movement of attacking the doctrine of a divine revelation, the canonicity of the Old Testament became more and more the subject of attack and was entirely abandoned by the Rationalists (Semler, Michaelis, Eichhorn). These attacks have been continued up to the present time and are becoming more wide-spread as time goes on. However, there has also arisen an animated apologetic activity (Hengstenberg, Haevernick, Keil, W. H. Green, A. Zahn, Rupprecht, R. D. Wilson, *et al.*).

2. HISTORY OF THE OLD TESTAMENT TEXT.

The Hebrew language, in which the books of the Old Testament were written, with the exception of a few Aramaic sections (Dan. 2, 4—7, 28; Ezra 4, 8—6, 18; chap. 7, 12—26; Jer. 10, 11), derives its name from the descendants of Eber and Abraham, who from an ethnological point of view were called Hebrews and who in the time of their political independence spoke this language, Gen. 10, 24. 25; chap. 11, 14. 16. 26. 27; chap. 14, 13 (עִבְרִי); chap. 39, 14; chap. 40, 15; chap. 43, 32. Cf. also Is. 19, 18; 2 Kings 18, 26; Neh. 13, 24.

The beginning of the art of writing among the Hebrews and the first usage of alphabetical writing has indeed not been established historically, but without doubt is very old and reaches back to prepatriarchal times. For Moses and his time the use of writing is simply taken for granted, Ex. 17, 14; chap. 24, 4; chap. 34, 27. 28; Num. 17, 2. 3; chap. 33, 2; Deut. 31, 9. 24, and was also practised among the common people, Lev. 19, 28; Num. 5, 23; chap. 11, 26. Cf. also Judg. 1, 11 (קִרְיַת סַפֵּר); chap. 8, 14; 2 Sam. 8, 16. 17; chap. 20, 24. 25 (סוֹפֵר, סֹפֵר); chap. 11, 14. 15.

The individual books were originally written on the skins of animals (parchment), Num. 5, 23, in the antique scroll format, Ps. 40, 8; Jer. 36, 2. 14, with a pointed reed, Jer. 36, 23; Ps. 45, 2, and in ink, Jer. 36, 18; Ezek. 9, 2, in the old

Hebrew script, different from the square characters, without vowel points and accents and without any division according to verse, chapter, or sense, very likely also without leaving extra space between the words.

In respect to vocalization most of the Rabbis in the Middle Ages, many old Lutheran theologians (Flacius, Chemnitz, Gerhard, Calov, Dannhauer, Glassius, Pfeiffer, Carpzov), especially also the Reformed theologians Buxtorf, accepted the primitiveness and the inspiration of the vowel points. Luther, however, correctly regarded them as a later invention (II, 1007. 1008. 1837. 1838; IV, 194. 195; VIII, 1675), not yet known to the Talmudists and to Jerome (although both were acquainted with a fixed vowel pronunciation, which had been transmitted to them), after Aben Ezra had intimated as much and Elias Levita had stated it more expressly. This is also the stand taken by L. Hutter, especially by the Reformed scholar L. Capellus, and by all recent investigators. But of the origin and development of the vocalization still very little is known. Two systems of punctuation have developed in the course of time—the Babylonian, which is found in a number of older manuscripts, and the more consistent and complete Tiberiansian, which gradually gained absolutely full sway, going also into print from the manuscripts. It originated under Syrian influence some time in the 7th century A. D. and found acceptance in the 8th century. (Masorites.) Undoubtedly, the art of accentuation came into existence at the same time, holding a very close relation to vocalization. Accentuation also took the place of punctuation.

The origin of the major and minor divisions in the text of the prose books, designated through open spaces of various kinds and dimensions, has also not as yet been sufficiently cleared up. The sections in the Pentateuch designated as parashas (פָּרָשָׁה) were termed open (פְּתוּחוֹת = פ) or closed (סְתוּמוֹת = ס), according as they began with a new line or in the middle of a line. Distinct from these are the 54 large parashas which were used in the Sabbatical readings. Deut. 31, 10—13; Acts 15, 21 (פפפ and ססס.) Similar divisions were also introduced in the Prophets and Hagiographa; but also here the Sabbatical sections in the Prophets, חֲפִצֵּרוֹת, are different, Acts 13, 15. 27; Luke 4, 16. 17. In the poetical books and sections the rhythmical sentences were given in lines and thereby arranged in verses, פְּסוּקִים. At a later time, to facilitate reading, logical periods also called Pesukim, came

into use in the prosaic books, and the Soph-Pasuq (:) was employed to denote the end of such sentences. This finally resulted in the division of verses found in present use, while the arrangement into chapters originated with the Christians; it was first employed by Stephen Langton († 1228) in the Vulgate and introduced into the Hebrew Bible in the 15th century.

In spite of the great conscientiousness manifested by the Jews and the great care taken by them in copying and guarding the text, mistakes and errors nevertheless found their way into the copies in the course of time; these are to be eliminated by careful textual criticism.³⁾ From the close of the Canon to the beginning of the Talmudian period the scribes (סופרים, γραμματεῖς) were active in conserving and handing down the text in the most careful manner possible. They were followed by the Talmudists, from the 2d to the 6th century A. D., whose labors presuppose a firmly constituted text. Then followed the Masorites (מסורה, tradition) from the 6th to the 8th century, with Tiberias as the chief seat of their learning, whose whole work consisted in firmly establishing the text (punctuation, putting down in writing the tradition, corrections: Kethib and Qere, Massora magna and parva). Therefore the present text of the Old Testament is named the Masoretic text, MT. This form of the text probably dates from the time of Hadrian, but is to be found only in later manuscripts. The oldest manuscript bearing a reliable date is the Petrograd Codex of the Prophets of 916/17. The chief authority for the Masoretic text is the Tiberian Ahron ben Moscheh ben Ascher in the 10th century; next to him Moscheh ben David ben Naphthali, his older contemporary in Babylonia.

The first printed editions closely followed the manuscripts. The first complete edition of the Old Testament appeared in Soncino, in 1488. Important editions published thereafter were the Complutensian Polyglot Bible (1514—17), the Biblia Rabbinica of Bomberg (Jacob ben Chajim, 1524—25), the Antwerp Polyglot (1569—72), the Rabbinical Bible of Buxtorf (1618—19), the Parisian Polyglot (1629—45), the London Polyglot (1657), and the Amsterdam edition of 1667 (printed by Athias, prefaced by Leusden), the text of which formed the basis for most of the later editions. Of modern editions we must mention the Polychrome Bible of Haupt, the excellent edition of Kittel, and the

3) Cf. *Theological Hermeneutics*, §§ 6—10.

separate editions of Biblical books by Baer and Delitzsch. Jedidja Salomo Minnorzi (Norzi), J. H. Michaelis, Kennicott, and De Rossi have deserved of praise for collecting the critical apparatus, Kennicott also for publishing a list and a description of numerous manuscripts, and Ginsburg for placing before the public his labors on the Masora.

3. HISTORY OF THE TRANSLATIONS OF THE OLD TESTAMENT.

1. The oldest translation and in all respects the most important, also from a text-critical standpoint, is the Alexandrian translation, in the Greek language, usually called the Septuagint (*κατὰ τοὺς ἑβδομήκοντα*, *secundum septuaginta interpretes*, LXX). From the richly colored statements concerning its origin, based on the so-called letter of Aristeas (cf. also Eusebius, V, 8), the historic fact is established, which is also attested by other sources, that the impulse to this work of translation was given by Ptolemy II Philadelphus (285—247 B. C.), and that, consequently, the work was done in Egypt, very probably in Alexandria. At first, perhaps, only the Pentateuch was translated; but the remaining books soon followed, since the prolog to Ecclesiasticus (about 130 B. C.) speaks of the three parts of the Old Testament in a Greek translation. (Luther, XIV, 79—81.) The translation of the individual books was done by different men and therefore varies both as to character and value. The Pentateuch is the best and most accurate section, while some of the prophetic and poetic books were translated in a dull, slavish, literal manner, and others show many arbitrary deviations from the original (changes, additions, and omissions). In spite of this the LXX retains its high value because of its great age, having been highly regarded before and after the time of Christ and used exclusively by Philo and Josephus, and predominantly by the writers of the New Testament. However, soon after the destruction of Jerusalem it came to be regarded with suspicion by the Jews in their polemics against the Christians, and other Greek translations appeared, the first being the one rendered by the Jewish proselyte *Aquila* in the first half of the second century, which was highly prized by the Jews, although its literalness sometimes rendered it unintelligible. Then followed the revision of the LXX by the Jewish proselyte *Theodotion*, which is nearly as old; his transla-

tion of the Book of Daniel was used also by the Christians instead of the original translation of the LXX. Finally we mention the freer and better translation of the Ebionite *Symmachus*. Only fragments, however, of all these works have been preserved. In the beginning of the third century, after the LXX had gone through a history of almost five hundred years, its text was so marred by numerous errors that no edition could be accepted as reliable. Therefore Origen attempted an improvement of it by comparing it with the Hebrew original and the other translations in his great edition of the Bible, the so-called *Hexapla*. Later the Syrian Presbyter Lucian and the Egyptian Bishop Hesychius busied themselves with revising the text, so that in the fourth century three editions of the LXX text were used in the Church: the Lucian in Antioch and Constantinople, the Hesychian in Alexandria and Egypt, and the one by Origen in Palestine, commended by Eusebius and Pamphilus. But none of the manuscripts which have come down to us (*8*, A, B, etc.) shows either the unrevised LXX (*χωινή*) or any of these revisions in a pure form. In recent times Holmes-Parsons, De Lagarde, Tischendorf, Nestle, Hatch-Redpath, Swete, Brooke-McLean, and Rahlfs have earned commendation for their investigations of the LXX. Cf. Eusebius, V, 8; VI, 16.

2. The Aramaic language found its way into Palestine already before the Exile, Is. 36, 11; 2 Kings 18, 26. After the return of the Jews from Exile it gradually eliminated the Hebrew as the language of the people, and in the synagog it soon became necessary to convey the sacred text to the people in their own idiom by means of an oral paraphrase or תרגום (*translation*). In all probability Targums were in existence even before the time of Christ (cf. also Matt. 27, 46; Mark 15, 34), and those which we now have are to be traced back to them, although they were not put into their present form until a later, post-Christian, date. None of them cover the entire Old Testament. The most important are: the Targum of the Pentateuch by Onkelos, which originated some time during the second century in Judea, but gained recognition in Babylon; it is pure in its language, and its translation generally is literal. Then there is the Targum of Jonathan ben Uziel to the Prophets, which is a paraphrase rather than a translation; it, too, originated in Judea and perhaps antedates the one by Onkelos, but was also edited in Babylon

(Babylonian Targums). Of less importance are the two Jerusalem Targums of the Pentateuch, which originated sometime during the 7th century, and the Targums to the Hagiographa, produced by various writers and less esteemed even among the Jews.

3. The Samaritans accepted only the Pentateuch and had their own edition of it (Samaritan Pentateuch). This work, in respect to its contents, agrees with the canonical text and is written in Hebrew, but contains many variations from the Masoretic text, which partly agree with the variant readings found in the LXX, and even intentional changes (Deut. 27, 4: Garizim instead of Ebal). Its origin cannot be placed earlier than after the days of Nehemiah. A translation of this Pentateuch was also made into the Samaritan dialect, but its origin is unknown.

4. The oldest translation of the Old Testament produced by Christians is the old-Syrian, the so-called Peshito, *i. e.*, plain, which most probably was made by Jewish Christians in the second century and then generally accepted by the Syrian Church. As a rule, it agrees with the Hebrew original and therefore is of great value as regards textual criticism and exegesis.

5. While the above-named translations were made directly from the Hebrew, it soon became necessary in the Christian era to translate the Old Testament according to the needs of different countries. Such translations were made from the LXX, which at that time was widely used and was considered equal to the original text. These are the so-called daughter versions of the LXX. The oldest of them is the *Vetus Latina*, usually called *Itala*, presumably written in the second century. From the fragments handed down to us we can see that it sought to give a literal rendering of the LXX, and therefore we find it to be ponderous in many places and deeply tinged with Grecisms. Second in rank are the renderings into the three Egyptian or Coptic dialects: the Upper Egyptian (Sahidic, Thebaic), the Middle Egyptian (Bashmuri, Fayoumic), and the Lower Egyptian (Bohairic, Memphitic). We must also mention the Ethiopian translation, which probably came into existence in the fourth century; the Gothic translation of Ulfilas, also made in the fourth century, and the Armenian, in the fifth century, by Miesrob. Other daughter versions of the LXX, and of the Peshito, likewise the Arabian, Persian, and other translations, are of less importance for the purposes of exegesis and textual criticism.

6. The condition of the text of the *Vetus Latina*, or *Itala*, became much corrupted in the course of time. Therefore, Jerome, being urged thereto by Pope Damasus, in 382 undertook to revise the text. In doing this, he became convinced of the necessity of a new translation according to the *Hebraica veritas* and began the work after having been urged to do so by his friends. He began with it about 392, starting with the books Regnorum, to which, accordingly, his renowned *Prologus Galeatus* is prefixed, and completed it in 405, ending with the Psalms. Although in some parts it was done hastily and though it frequently adheres too closely to the old translation, it nevertheless excelled all other versions in accuracy and reliability, and, taken all in all, it was a very valuable piece of work. But owing to the vigorous opposition which it encountered at first, and inasmuch as it was accepted only gradually, it took quite a time until it became a real *editio vulgata*; and since the old Latin translations were for hundreds of years used alongside of the new one and but little care was taken in the large number of copies made from it, this text also became much corrupted in the course of time. Alcuin († 804) and others sought to improve it; in the 12th and 13th centuries the so-called *Epanorthotae*, or *Correctoria Biblica*, were produced, without, however, being able to overcome successfully the corruptions of the text. Since the invention of the art of printing the variations of the text became even more apparent, increasing as the number of printed editions multiplied; and when the Council of Trent, 1546, accepted the Vulgate as the authentic text, it became necessary to arrange for an authorized edition. After much preparation there appeared in 1590, under the direct supervision and personal participation of Pope Sixtus V, an edition (*Editio Sixtina*) which claimed to be very correct and was to be universally accepted. However, this edition proved to be so full of faulty renderings that it had to be suppressed. After the death of Sixtus, at the urgent request of Bellarmine, a new edition was undertaken under Clement VIII, 1592 (*Editio Clementina*), which differed in about 3,000 places from the *Sixtina*, but contained many typographical errors. These errors were only in part corrected in the edition of 1593, and not until the appearance of the third imprint, in 1598, did this edition become authoritative. Modern scholars who deserve credit for their researches in the Vulgate are Lagarde, Tischendorf, Wordsworth-White, Nestle.

II. Special Introduction.

A. THE HISTORICAL BOOKS.

1. The Pentateuch.

NAME AND PLAN OF THE FIVE BOOKS.

The five books of Moses derive their respective names partly from their contents and partly from their origin and arrangement. According to their chief contents they are collectively called the Book of the Law, Josh. 1, 8, or briefly, the Law (הַתּוֹרָה), Neh. 8, 2; according to their origin they are called the Book of the Law of the Lord, or God, 2 Chron. 17, 9; Neh. 8, 18, the Book of the Law, the Book or the Law of Moses, Josh. 8, 31; 2 Chron. 35, 12; Ezra 3, 2. The Talmud designates the books as the "five-fifths of the Law," the New Testament as *ὁ νόμος*, Luke 10, 26, also with the addition *Μωϋσέως*, Acts 28, 23, the Greek Church Fathers as *ἡ Πεντάτευχος (βιβλος)*, the Latin as *Pentateuchus (liber)*, because the complete work consists of five books, as may be readily observed from its arrangement. This division into five parts must therefore be regarded as being very old, perhaps original. The first, third, and fifth books stand out as well-rounded parts; hence the second and fourth books are also to be considered as distinctive parts of the complete work. The Jews named the separate books after their first words in Hebrew; the Christians use separate words designating the contents of each: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Cf. Eusebius VI, 25.

In looking over the contents of the Pentateuch, we soon observe its unified, coherent plan. The Pentateuch contains the history of the founding of the Old Testament theocracy and the code of laws given it by God. The central point therefore is the adoption of the Israelites as God's people, accomplished through the covenant on Sinai, Ex. 19—24; cf. particularly chap. 19, 5, 6; chap. 24, 3, 4, 7. Preparatory to this event is the record of the exodus from Egypt, Ex. 1—18, and the records of the very earliest history and of the history of the patriarchs, found in the Book of Genesis. The giving of the Law, from Ex. 25 on and in the whole Book of Leviticus, as well as the history of Israel's wanderings in the wilderness, together with the additional laws recorded in the Book of Numbers, form the further development of this central event; and the renewing of the covenant, which took place at the end of the wanderings in the wilderness, previous

to the entrance into Canaan, in which the contents of the Book of Deuteronomy culminate, chap. 29, was intended to establish the covenant firmly and forever. The intimate connection between history and legislation throughout the whole work may be explained from this very purpose of the Pentateuch, to wit, to relate the story of God's kingdom up to the death of Moses and to record its laws. The revelation of God is consummated in historical facts and divine appointments. In addition to this we must constantly bear in mind the final purpose of the Pentateuch as well as of the entire Old Testament, namely, to point to the promised Messiah and Savior and to bear witness of Him. Cf. particularly Gen. 3, 15; chap. 4, 1; chap. 5, 29; chap. 9, 25—27; chap. 12, 1—3; chap. 18, 18; chap. 22, 18; chap. 26, 4; chap. 28, 14; chap. 48, 15. 16; chap. 49, 8—12. 18; Num. 24, 17; Deut. 18, 15—19; John 1, 45; chap. 5, 46; chap. 8, 56; Luke 24, 27. 44; Heb. 3—11; Gal. 3 and 4.

This plan of the whole work, which will stand out more prominently after careful study in detail (cf. the Survey of Contents at the end of this section), has had much influence upon the whole manner of presentation. In Genesis only those events are treated in detail which are preparatory to the acceptance of the Israelites as God's covenant people; and in the books of Exodus, Leviticus, and Numbers only those events are narrated more extensively which are closely connected with this fact; everything else is recorded merely summarily. Cf., *e. g.*, Gen. 1—11 and 12—50; Ex. 1 and 2—15. In the portions dealing with the Law we find that the ordinances pertaining to the religious rites and observances are much more minutely recorded than those referring to the home and state, because the former gave the Israelites their peculiar position (Code of Hammurapi). The point frequently made that the peculiarity of the Book of Deuteronomy conflicts with the unity and development of the Pentateuch is not well taken (comparatively little new matter, but much repetition of happenings and of the laws given to Israel, previously mentioned; the laws are not given in the objective form of statutes, as in Exodus, Leviticus, and Numbers, but rather in the subjective form, of admonition; Moses is shown to be a prophet rather than a lawgiver). A satisfactory explanation of this peculiarity of the Book of Deuteronomy is given to those who consider the circumstances connected with its origin: Israel's frequent backsliding during their long wanderings in the wilderness; the

approaching entrance of Israel into Canaan; Moses' peculiar legislative experience; his impending farewell and death. Furthermore, the laws in Deuteronomy are not merely repetitions, but also, to a considerable degree, additions, especially instructions with regard to Israel's living in Canaan. Therefore a distinction as to matter cannot be asserted between the Sinaitic and Deuteronomic legislation, much less a later date for the composition of the Book of Deuteronomy (according to the critical theory indicated in 2 Kings 22, 8 ff.; 2 Chron. 34, 14 ff.). Cf. also Matt. 22, 37. 39 (Deut. 6, 5; Lev. 19, 18); Deut. 1, 5; chap. 31, 9. 24.

AUTHOR.

Both the Jewish and the Christian Church have unanimously accepted Moses as the author of the Pentateuch. He was the deliverer, leader, lawgiver, and greatest prophet of his people, and the mediator of the Old Covenant. Regarding his significant name (he who was drawn out of the water, Ex. 2, 10, brought the people of his nation out of the sea, Is. 63, 11); regarding his life and work cf. the Pentateuch, from Ex. 2 on; regarding his death and burial, Deut. 34; regarding his importance and unique position, many passages in the Old and New Testament, especially Ex. 33, 11; Num. 12, 7. 8; Deut. 18, 15—18; chap. 34, 10—12; Luke 16, 29; John 1, 17; chap. 5, 45—47; 2 Cor. 3, 7—11; Gal. 3, 19; Heb. 3, 2—6. Moses was born about 1572 B. C., died about 1453, and the exodus from Egypt probably took place in the year 1492.

That Moses is the author of the Pentateuch is shown, in the first place, by the testimony of the Pentateuch itself. a) Moses recorded certain important events, Ex. 17, 14 (Deut. 25, 17—19); Ex. 24, 4. 7; chap. 34, 27; Num. 33, 2; Deut. 31, 19 (14). 22. b) Moses wrote the entire Pentateuch, Deut. 31, 9—11; verses 24—26. (The term "this Law" refers not merely to the Book of Deuteronomy, but to the Thora in general; cf. Deut. 1, 5; chap. 4, 13. 14. 44. 45; chap. 5, 1 ff. 6 ff. 22.) Therefore Deut. 32—34 and perhaps also 31, 24—30 are to be regarded as appendages to the book.

In the second place, the other books of the Old Testament prove Moses to be the author. They designate the Pentateuch as the lawbook of Moses, presuppose it to be well known, are full of references to it, and speak in its terms. Even though some

books do not expressly mention Moses' name or his Law, nevertheless the contents of the books, the history found in them, the opinions rendered, and the language used, all indicate that their authors were familiar and intimate not only with the Book of Deuteronomy, but with the whole Pentateuch. Cf., *e.g.*, Josh. 1, 7. 8; chap. 8, 31—35; chap. 23, 6; chap. 24, 26; Judg. 1 and 2; 1 Sam. 1—4; 1 Kings 2, 3; chap. 6, 12; chap. 8 (compare Lev. 26; Deut. 28); 1 Kings 9, 4; chap. 11, 33. 34; 2 Kings 10, 31; chap. 11, 12 (Deut. 17, 17. 18); 2 Kings 14, 6; chap. 18, 6. 12; chap. 21, 8; chap. 22, 8—13; chap. 23, 2. 3. 21—25 (cf. Ex. 24, 4. 7); 2 Chron. 25, 4; chap. 34, 14—24. 30. 31; chap. 35, 12; Ezra 3, 2; chap. 6, 18 (cf. Num. 3, 6); Ezra 7, 6; Neh. 8 (cf. Lev. 23, 39—43; Deut. 31, 10—13); Neh. 13, 1; Ps. 1, 2; Ps. 19, 8—12; Ps. 40, 8. 9; Ps. 99, 6; Ps. 103, 7; Ps. 119; Joel 2, 13 (cf. Ex. 34, 6); Amos 2, 4; Hos. 11 and 12; Jer. 1, 2—4 (cf. Deut. 32, 1. 5. 20); Is. 30, 9; Dan. 9, 11. 13; Mal. 4, 4.

3 In the third place, Christ and the apostles testify to the authorship of Moses. They designate Moses as the author and writer of the Law, take up the chief historical points of the Pentateuch and speak about them, and "Law and Prophets" are to them the uniform revelation of God in the Old Testament. Cf., *e.g.*, Matt. 8, 4; chap. 19, 7; chap. 22, 36—40 (Deut. 6, 5; Lev. 19, 18); Mark 10, 5; chap. 12, 19. 26; Luke 10, 25—28; chap. 16, 16. 17. 29. 31; chap. 24, 27. 44; John 1, 45; chap. 5, 46. 47; Acts 7, 37. 38; chap. 15, 21; chap. 26, 22; chap. 28, 23; Rom. 10, 5; 1 Cor. 9, 9; Epistle to the Hebrews.

11 This Mosaic authorship of the Pentateuch, established by the unanimous testimony of Scripture, is confirmed by the unity of the plan (consult above), by the archaic language, in which the Pentateuch differs from the other books of the Old Testament (*e.g.*, **הָיָה** and **נָעַר**, for both genders), by the whole contents and manner of presentation, which throughout bespeak a man holding an important position such as Moses did hold, by the references to Egypt, which indicate that the author is well acquainted with that country; cf. *e.g.*, Gen. 40, 16; chap. 50, 2. 3. 26; Ex. 2, 3; Num. 11, 5; Deut. 7, 15; chap. 11, 10; chap. 28, 27. 60. However, this does not imply that Moses wrote the whole work single handed and in one stretch, and that, in the last days of his life. Just as in Genesis he undoubtedly utilized both the oral tradition authenticated by the great age of the forefathers and patriarchs

Gen 40:16
41:24

Gen 48:1
49:1
47:17
Gen 4:2

and the then existing writings (cf. Luther I, 1753; Quenstedt⁴), so he likewise, no doubt, availed himself of assistants from among the priests, Levites, and elders, especially also of his servant Joshua, in producing the other books, particularly in writing the laws, cf. also Ex. 24, 13; chap. 33, 11; Deut. 31, 14, 19 ("write ye"). 22. Most probably years intervened between the writing of the first parts of the Pentateuch and the Book of Deuteronomy; cf. Ex. 17, 14; chap. 24, 4; chap. 34, 27; Num. 33, 2. This may explain certain differences in the language and method of presentation, which, therefore, cannot be brought forward as an argument to discredit the unity and Mosaic origin of the Pentateuch.

CRITICAL VIEWS.

Notwithstanding the firm basis upon which the Mosaic authorship of the Pentateuch is established, it has been made the object of fierce contention in recent times and at present is almost universally denied. And not only the authenticity, but also the trustworthiness of the book is disavowed. The first formal attacks, following the doubts expressed by Carlstadt in the days of the Reformation, were made by men who denied the fact of divine revelation (^{Freidenker, Van der} Peyrère, Spinoza, Hobbes), but they were ably refuted^{Diebst-nat. v. d. G.} (cf. J. G. Carpzov's learned *Introductio ad Libros Canonicos Bibliorum Veteris Testamenti*). However, in the 18th century, when Deism, Rationalism, and Naturalism began to gain the upper hand, the Mosaic origin of the Pentateuch was more and more abandoned. After the French physician Astruc, 1753, ostensibly^{Elohim, Jehovah - ist u. d. G.} in the interests of historical apologetics, had for the first time pointed to two supposed sources in Genesis, which differed in the usage of the name of God, Elohim and Jehovah (Yahve), and after this view had been accepted by Eichhorn and developed especially by Ilgen (older document hypothesis), the whole Pentateuch was pronounced by Vater, in the beginning of the 19th century, to consist of a great number of separate, disconnected fragments (Fragment Hypothesis), and De Wette designated the contents of the Pentateuch as legends and myths (Myth Hypothesis). For some time both of these hypotheses received much

4) Quenstedt, *Systema*, 1702, p. 68: *quaedam res [Scripturae] naturaliter quidem cognoscibiles fuerunt, sed scriptoribus sacris actu incognitae ob vetustatem et remotionem temporum aut locorum, nisi aliunde forte illis innotuerint, sive per famam, sive per traditionem, sive per scripturam aliquam humanam, ut historia diluvii, excidii Sodomitici, a Mose descripta.*

approval, the Fragment Hypothesis especially by Hartmann, but they were also ably refuted by F. H. Ranke, Hengstenberg, Haevernick, and others, who particularly proved the unity of the work, and the Fragment Hypothesis was unable to maintain its hold even within the circles of the liberal critics. Ewald originated the Supplement Hypothesis by emphasizing the different names of God, which hypothesis was further developed by Staehelin and especially by Tuch and temporarily upheld also by Franz Delitzsch. This hypothesis claimed that the Pentateuch had two authors, one of whom, in an ingenious manner, developed and completed the work of the other, the old groundwork, or the Elohist, and the younger, supplemental work, or the Jehovist. However, also this hypothesis was discarded and gave way to the New Document Hypothesis. Its forerunner was Gramberg, its main founder Hupfeld, and he was followed by Knobel and practically all modern critics, by the conservative men (Franz Delitzsch, Koehler, Volck, Strack, von Orelli, Oettli, Koenig, Driver, Sellin, and others) as well as by the liberals (Kuenen, Dillmann, Reusz, Graf, Wellhausen, Cornill, Stade, Kayser, Holzinger, Gunkel, W. R. Smith, P. Haupt, N. Schmidt, W. R. Harper, Briggs, and others). But there is a great divergence of opinion in respect to the age, the number, the sequence, and the manifold happenings to, and editorial labors spent upon, the sources. (Higher criticism, literary criticism, source analysis.) Generally speaking, it is surmised that four sources form the basis of the Pentateuch, from which it has been worked into its present arrangement: P = Priest code, originating among priests and containing the laws governing the feasts, sacrifices, cleansings, with a historical introduction (first Elohist, basic document), Gen. 1, 1—2, 4a, etc., especially the entire Leviticus; J = Yahvist, a historical work using the name Yahve for God, Gen. 2, 4b ff.; chap. 3, etc.; E = Elohist, a historical work using the name Elohim for God (second Elohist), Gen. 20, 21, etc.; D = Deuteronomist, the author of Deuteronomy. These chief sources were then combined by an editor R = redactor, who also undertook to cut out parts and make additions. (Concerning the other alleged sources, *e. g.*, H = holiness law, Lev. 17—26, Q = *quatuor*, four-covenant book: Adam, Noah, Abraham, Moses, as also concerning the subtle attempts to distinguish J¹, J², J³, within J and E¹, E², E³, within E and to distinguish the so-called Deuteronomists = Dt from D and to establish various editors = R¹, R², etc., compare the modern Introductions by Strack, Cornill, Driver, and others.

The more conservative critics, generally speaking, claim that certain parts of the Pentateuch, although found only in these sources, nevertheless originated in a much earlier period, especially the Decalog and the Book of the Covenant in the time of Moses; that the Elohist writings are older than the Yahvistic; that the first three sources were combined before the time of the Deuteronomist, the latest source, and that the Pentateuch was completed before the Exile. These more conservative views, however, are determinedly opposed by the school of Graf and Wellhausen, really started by Reusz and Vatke, according to which the Pentateuch is the product of the development of the religion of Israel, running through more than 800 years (Development Hypothesis). Guided by philosophical principles (Hegel), Vatke argued that the legislation of the middle books of the Pentateuch (P), showing the predominating influence of the intellect, must be of more recent date than the more emotional legislation recorded in the Book of Deuteronomy, which, he said, originated in the day of Josiah. Only shortly before this, Reusz had claimed that the history recorded in the books of Judges, Samuel, and Kings did not agree with the laws of Moses, and that the latter, therefore, must have been unknown when these books were edited, and even more so at the times described in them. Moreover, he claimed that the older prophets knew nothing of the Mosaic Codex, and that Deuteronomy was the oldest part of the Pentateuchal lawgiving. However, these views received but little attention until Graf attempted to show through investigations of the Israelitic worship that the middle-Pentateuchal legislation exhibits "the clearest signs of their postexilic composition"; and this hypothesis was very skilfully and successfully advocated by Wellhausen (*History of Israel; Composition of the Hexateuch*). J is said to be the oldest source (about 900), then follows E (about 800), then D (630), and lastly P (450), as the result of long and laborious work both in and after the Exile. The Pentateuch in its present form is believed not to have been completed until 444 and to have been published and introduced by Ezra. The bearing of this hypothesis treating the Bible in the most arbitrary manner is evident when it is borne in mind that the whole course of Israelitish history, the whole form of government, the whole worship, and all institutions of the Jewish people would appear to be entirely different from the way they are set forth in Scripture. (Legendary primitive and patriarchal history; first the prophets, then the Law; four stages of religious development: Nomad

Evolution of
1815-18

religion, peasant religion, prophetic religion, law religion; evolution of the people from polytheism, animism, fetishism, totemism to monotheism.) But also this for a time dominant hypothesis has been sharply attacked in most recent times (Klostermann, Moeller, Sellin, Orr, Robertson, Wiener, Dahse, M. G. Kyle, and others), especially also by Assyriologists, Babylonists, and students of the history of religion on the strength of evidence furnished by modern excavations and discoveries (Sayce, Hommel, Halevy, Winkler, Hilprecht, A. Jeremias, Naville, and others). Inasmuch, therefore, as one hypothesis tears down another, the history of Pentateuchal criticism clearly shows that historical criticism is not able to prove the post-Mosaic origin of the Pentateuch in a truly historical and coherent manner.

OBJECTIONS ANSWERED.

The critics offer a number of objections to the Mosaic authorship of the Pentateuch: 1. Post-Mosaic accounts, assertions, and conditions (*Postmosaica*); as, for example, Gen. 12, 6 (but the word "then" does not justify one to supply: "now no longer"; compare v. 7); Gen. 14, 14 compared with Josh. 19, 47; Judg. 18, 27—29 (but there may have been two cities of the same name, 2 Sam. 24, 6. 2. 15; and even the assumption of the insertion of a later note does not disprove the unity and the Mosaic authorship of the book); Gen. 36, 31—43 (but Moses may have written this from the standpoint of the promise of the kingship; compare Gen. 17, 16; chap. 35, 11; chap. 49, 10; Num. 24, 7; Deut. 17, 14—20; Ex. 15, 15 and Num. 20, 14 plainly show that kings ruled in the land of Edom already at the time of Moses. What has just been said about a possibly later interpolation may also be applied here; comp. 1 Chron. 1, 43—54. Luther, II, 1010); Gen. 40, 15 (but even at that time Canaan could be called "the land of the Hebrews"; compare Gen. 14, 13); Ex. 16, 35 (but manna is designated as being the food in the desert, v. 3 ff.; that it ceased to fall is first stated in Josh. 5, 12); Deut. 1, 1 and often (but "beyond," *בְּעֵבֶר*, *בְּעֵבֶר*, is not always used for designating a locality from the writer's own standpoint, but may be a fixed common geographical term; comp. also Num. 32, 19; chap. 35, 14); Deut. 34 (but this chapter is simply to be considered as being composed and appended by some other holy writer; compare what has been said above). — 2. Assertions concerning Moses and his family which could not have come from his own pen, as, for example, Ex. 11, 3; Num. 12, 3 (but these statements were

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not made to obtain praise and honor for himself, but rather were necessary to substantiate the narrative); Ex. 2, 18; chap. 3, 1; chap. 4, 18; chap. 18, 1; Num. 10, 29 (the fact that the father-in-law of Moses is twice called Reuel or Ragnel and is four times called Jethro or Jether may be explained in this way: Reuel is the given name, while Jethro, on the other hand, is a surname applied for the purpose of indicating his position in his tribe). Moses is always speaking of himself in the third person and never in the first person (but the use of the third person agrees with the objective character of historical composition, as may well be seen from Biblical and profane literature of ancient and modern times). — 3. Reports duplicating each other in contents, and repetitions, as, for example, Gen. 1, 1—2, 4a and 2, 4b—25 (but these sections do not contain a “double report of the Creation”; for they differ according to contents and purpose. The first relates the work of creation in six days, while the second report describes what further happened to heaven and earth after creation. This agrees with the Semitic method of historical composition, in which incidents that have already been related are in part repeated in order to add new material); Gen. 12, 11—20; chap. 20; chap. 26, 7—11 (but the minor circumstances connected with these three incidents are entirely different from each other); repetition of many of the laws, as, for example, Ex. 28. 29 and Lev. 8—10; the whole of Deuteronomy (but such repetition is either a new injunction on a new occasion, or it takes place in connection with other instructions pertaining to the law). — 4. The interchange of the divine names Elohim and Yahve — the main argument of modern Pentateuchal criticism against the literary unity of the five books and for the assumption of different sources; compare, for example, Gen. 1, 1—2, 4a and 2, 4b—4, 26 (but the Document Hypothesis does not account for this interchange because the text in question quite often does not correspond with the alleged theories. The LXX also, in about 180 passages, uses a different divine appellation from the Masoretic text: in many instances the choice of the divine names corresponds with the meaning of the respective name: אֱלֹהִים, the God of Creation, יְהוָה, the God of Salvation. In some portions of Genesis, where the interchange is exceptionally noticeable, the varying use of the divine names may have its origin in ancient chronicles found and used by Moses. Note what has been said above). — 5. Arguments from language: The occurrence and omission of certain words, the occurrence of more modern words, while more ancient words are missing, and

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peculiarities and differences of style (but proof taken from the peculiarities of language is a very unreliable argument in determining upon who is, or who is not, the author of a certain portion of a book or even of a whole book. Word statistics are very unreliable in establishing the origin of any literary composition, because antiquated forms and phrases still occur in later times, and so-called later words may also have been used in ancient times; compare, for example, the older *אָנְכִי* and the later form *אֲנִי*, the so-called Yahvistic phrase *בָּרַת בְּרִית* and the Elohistie *הָקִים בְּרִית*, the so-called Yahvistic form *יָלַד* and the Elohistie expression *הוֹלִיד*. — 6. Denial of the historicity especially of the narratives in Genesis ("the myths of Genesis"). — 7. The improbability that Moses ever wrote, or could have written, such a work — different development of the Old Testament religion from that of the other ancient religions, etc. Compare the apologetic works of Hengstenberg, Keil, Rupprecht, A. Zahn, Moeller, W. H. Green, M. G. Kyle, and others; *Lehre und Wehre*, 49, 33; 50, 69: "Die neuere Pentateuchkritik"; 44, 206: "Moderne alttestamentliche Bibelkritik"; *Theological Quarterly*, 8, 25: "Was Jehovah in Preprophetic Times a National Deity?"

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• 2. Joshua.

The Book of Joshua, יְהוֹשֻׁעַ, Ἰησοῦς Ναυή, takes its name from Joshua (Jehovah is salvation), the successor to Moses, Deut. 31, 7. 14. 23; Josh. 1, 1. 2. Beginning with the fact of Moses' death, chap. 1, 1—9, this book recounts in the two chief parts that are already indicated in chap. 1, 5. 6, the story of the conquest (B. C. 1452) and of the apportionment (1446) of the land of Canaan, chap. 1, 10—12, 24; chap. 13—22. At the end it relates the last exhortations of Joshua and his departure and death († ca. 1440), chaps. 23 and 24. The independent character of the book is shown by its well-rounded contents, which indicates that the Pentateuch was already finished when the Book of Joshua was written. Josh. 1, 8; chap. 8, 34. 35; chap. 24, 26. Therefore the theory of modern critics, who hold that the Book of Joshua was originally combined with the Pentateuch in a so-called Hexateuch is to be rejected. Inasmuch, however, as Joshua, as far as the greater part of his activities are concerned, merely carries out the laws and directions given by Moses, this book is very closely related to the Pentateuch. Its purpose is to present the historical proof that God faithfully fulfilled the promises which He had made to the forefathers, and that the people of His covenant, from whom the Messiah was to come, were victoriously led into the chosen land by God's almighty hand. Josh. 11, 23; chap. 21, 43—45; chap. 23, 14.

In regard to questions raised by critics, it may be stated

that the same hypotheses that are put forth against the unity of the Pentateuch have in recent times also been applied to this book, especially the so-called Document Hypothesis.⁵⁾ There is, however, not sufficient evidence to justify such theories. All apparent contradictions which the critics would have us regard as pointing toward various sources may well be explained by a sound and careful exegetical examination; compare, for example, chap. 3, 3; chap. 5, 2; chap. 8, 33; chap. 23, 8 with chap. 24, 23 (outward conformity to the Law does not exclude inward apostasy; among the great mass of those who observed the Law there may have been also some who practised idolatry; comp. chap. 10, 36—39; chap. 11, 21 with chap. 14, 12—15; chap. 15, 13—19; Judg. 1, 10—15. (In wars of conquest it may happen that certain cities must be repeatedly taken.) The unity of the book must, therefore, be maintained. The author of the book, however, cannot be definitely determined upon, and there is a difference of opinion in that respect. By some scholars Joshua himself is regarded as the author on account of the statement in 24, 26; they believe 24, 29 ff. to have been written by another writer (Talmud, Church Fathers, Lutheran, Reformed, and Roman commentators). On the other hand, Calov and most of the modern critics do not consider Joshua to have been the author, because, as they claim, certain occurrences are narrated in this book which did not take place until after his death; comp., for example, 15, 13—19 with Judg. 1, 10—15; Josh. 19, 47 with Judg. 18, 27—29 (Josh. 15, 63 with Judg. 1, 8). Since, however, the writer quite plainly shows himself to be a contemporary of the incidents which he relates, comp. 5, 1 (עֲבַרְנִי), v. 6 (“would give *us*”); chap. 4, 9; chap. 6, 25; chap. 7, 26, we may look upon one of the elders who outlived Joshua to have been its author, 24, 31; Judg. 2, 7. By assuming this to be a fact, we do not necessarily exclude the idea that Joshua recorded some other incidents besides those referred to in chapter 24, 26, and that the writer placed these in his book, as, for example, the minutes of the proceedings at the apportionment of the land, chap. 13 ff. The opinion of modern critics, who would make us believe that the book was written during the Exile or even in postexilic times, is to be rejected; against this view

5) “I feel that I have fully persuaded myself that three main original sources flow in the Book of Joshua, and that at least two of these have been identical with two of those that were used in the final shaping of the Pentateuch” (JE, Dt, EP). (Koenig, *Einleitung*, p. 247.)

compare, for instance, Josh. 16, 10 with 1 Kings 9, 16; Josh. 15, 63 with Judg. 1, 8; 2 Sam. 5, 6—9. The latest possible time in which it could have been written is during the lifetime of Samuel. Calov regards Samuel as the author.

Both the Church of Israel, which without any doubt counted this work as belonging to the prophetic historical books, and the New Testament bear witness to the canonicity of the Book of Joshua. 2 Tim. 3, 16. Compare also Heb. 11, 30 (Josh. 6); Heb. 11, 31; Jas. 2, 25; Matt. 1, 5 (Josh. 2); Heb. 13, 5 (Josh. 1, 5). *Lehre und Wehre*, 52, 155: "Zur Geschichte Josuas." Dr. Kr

3. Judges.

The Book of Judges, שפטים, *Kōitai*, *Liber Judicum*, derives its name from the heroes whom God raised up in Israel after Joshua's death, Judg. 1, 1, and whom he endowed with wonderful power to conquer the heathen enemies. These heroes are either called נבִיִּים, chap. 6, 12; chap. 11, 1, or שפטים, chap. 2, 16; chap. 3, 10; chap. 4, 4, 5, at times also מוֹשְׁעִים, saviors, chap. 3, 9, 15; chap. 6, 15.

In the introduction to the book, chap. 1 treats of the political situation; in chap. 2 we find a summary treatment of the religious life of the Israelites during the reign of the Judges, showing an almost regular rotation of apostasy, punishment, repentance, and deliverance. Chap. 2, 10—23. The chief part of the book (chaps. 3—16) narrates the deeds of these Judges, their work of deliverance. A double appendage relates (chap. 17, 18) the circumstances connected with the image worship of Micah and the Danites, and the incidents connected with the infamous deed of the inhabitants of Gibeah, together with the punishment accorded them (chaps. 19—21), both occurrences having taken place in the earlier period of the Judges.

The purpose of the book is to relate the principal events of the history of the children of Israel from Joshua's death until the time of Samuel, thereby aiming to show the ways of divine justice and mercy which future generations should take to heart. 2 Tim. 3, 16; 1 Cor. 10, 11; Rom. 15, 4.

The Judges mentioned by name in this book are: Othniel, chap. 3, 7—11; Ehud and Shamgar, chap. 3, 12—31; Deborah and Barak, chaps. 4, 5; Gideon, chap. 6, 1—8, 32; Abimelech, Tola, and Jair, chap. 8, 33—10, 5; Jephthah, Ibzan, Elon, and Abdon, chap. 10, 6—12, 15; Samson, chaps. 13—16 — fourteen

in all, if we count in Abimelech, who, while king of Sichem, also ruled over Israel three years, chap. 9, 22. The deeds of Eli and Samuel are not related here, but in the Books of Samuel. Considered as a whole, this book does not contain a complete history of the long period in which the Judges ruled; and only the deeds of Deborah and Barak, Gideon, Jephthah, and Samson in their activities against the Canaanites, Midianites, Ammonites, and Philistines are given in detail.

The unity of the book is confirmed by the frequent repetition of the same terms; cf. chap. 2, 11; chap. 3, 7, 12; chap. 4, 1; chap. 6, 1; chap. 10, 6; chap. 13, 1; cf. also 3, 11, 30; chap. 5, 31; chap. 8, 28. The book has, indeed, been attacked by modern critics (De Wette, Ewald, Wellhausen, Cornill, and others), and the so-called Document Hypothesis has been applied also to this book (E, J, D). However, the arguments offered are not valid. Real contradictions cannot be shown. Cf., for example, chap. 1, 18 and 3, 1—3 (the conquest of the cities does not necessarily imply the complete extermination of its princes). Differences in speech and presentation, it is true, occur in certain parts; but these are satisfactorily explained by reason of the varying nature of the contents, as well as by the fact that the book was composed a long time after many of the incidents took place, and that the author may have made use of various older writings. The chronological difficulties are to be explained by the observation that the statements from chap. 3, 8—10, 3 are acoluthistic while in the remainder of the book they are synchronistic, because the children of Israel were at the same time being pressed by two enemies and therefore had several Judges at one and the same time; cf. chap. 10, 7, 8; chap. 13, 1, 5; chap. 15, 20; chap. 16, 31; 1 Sam. 4, 18; chap. 7, 1—14. The time covered by the narrative of this book is approximately 350 years, from 1440 to 1090 B. C.; cf. also chap. 11, 26; 1 Kings 6, 1.

Nothing definite can be stated, however, as to the author of the book. It cannot have been written prior to the time of Samuel; cf. chap. 13, 1 and 1 Sam. 7, 1—14. Very likely it was written at a time when Israel already had a king, chap. 17, 6; chap. 18, 1; chap. 19, 1; chap. 21, 25; but, on the other hand, it cannot have been written later than the beginning of the reign of David; cf. chap. 1, 21; 2 Sam. 5, 6—9. Some therefore regard Samuel to have been the author; the Talmud ascribes the authorship to him. The manner of presentation is vigorous throughout and the language powerful and original.

The canonicity of the Book of Judges has never been doubted either in the Jewish or Christian Church. Both the Old and the New Testament mention the activity of the Judges, who may rightly be regarded as prototypes of Christ; cf. Is. 9, 4 (Judg. 7); Acts 13, 20; Heb. 11, 32—34.

4. Ruth.

The Book of Ruth, רֹּוּת (contracted from רֵעִית, friendship) contains in a most beautiful manner of presentation the story of Ruth, chap. 1, 4, who was the great-grandmother of King David. It was written in order to state the ancestry of the chosen dynasty, chap. 4, 17—22, and to show the governing hand of God, who made the royal house come forth from such a root. From this house of David, Christ sprang in the fulness of time, and as He was to be the Savior also of the Gentiles, He received a Gentile woman as a member of His people, chap. 1, 16. 17; chap. 2, 11. 12, thus making her His own ancestress, Matt. 1, 5. The book is not a fictitious fabrication (Bertheau), nor is it a beautiful idyllic epic (Goethe), nor a booklet written with a political or social aim in view (Reusz, Nowack); on the contrary, it offers simple historical truth; cf. also 1 Sam. 22, 3. 4. In the Hebrew Canon it is found among the Hagiographa, but in the LXX it was placed between the books of Judges and Samuel, because it is to a certain extent a supplement to the former, chap. 1, 1, and furnishes historical data for the latter, 1 Sam. 16.

With regard to the time of its composition, it may well be assumed from the purpose for which it was written that it was not composed prior to the reign of David, chap. 4, 17—22. It may have been written even later, and a long time may have intervened between the incidents which took place in the times of the Judges, chap. 1, 1, and their recording. For this reason the author explains an old custom which was later discarded, chap. 4, 7; cf. Deut. 25, 5—10. However, neither this explanatory note nor the language of the book constrains us to place the time of its composition during or even after the Exile, as many modern critics would make us believe. In refutation of this supposition compare Ezra 9, 1. 2; Neh. 13, 1—3. 23—27. There is no intimation to be found anywhere in the book that Ruth's descent was regarded as offensive, much less, that the purpose of the book was to vindicate her descent.

The name of the author is not mentioned anywhere, nor can the authorship be determined, because the older assumption that

the author is identical with the writer of the Book of Judges (Samuel) or of the Books of Samuel, is not sufficiently established. However, the canonicity of the book remains unquestioned, because it was certainly handed down from the old Jewish to the Christian Church. 2 Tim. 3, 16. Cf. *Lehre und Wehre*, 52, 446: "Beitraege zum Verstaendnis des Buches Ruth."

5. First and Second Book of Samuel.

The two Books of Samuel originally were but a single volume, סְמוּאֵל; cf. Eusebius, VI, 25. The division occurs for the first time in the LXX, which designated them as the first and second book βασιλειῶν (Itala: *Regnorum*; Vulgate: *Regum*) and then added the Books of the Kings as the third and fourth books. They are called the "Books of Samuel" not on account of authorship, but by reason of their contents; for Samuel (meaning "one heard by God," 1 Sam. 1, 20) is the leading character during this particular period in the history of the covenant people covering the time from the end of the Judges to the beginning of the Kings (Saul, † 1056; David: born 1086; king 1056; 2 Sam. 5, 4. 5).

Dividing the books according to contents, three chief parts are to be noted: 1) The reestablishment of the decayed theocracy and the guiding of it by Samuel as judge and prophet. 1 Sam. 1—7. 2) The history of the reign of Saul, 1 Sam. 8—31, related in two sections: a) the achievements of Saul from the time of his election as king up to his rejection, chaps. 8—15; b) Saul's conflict against David, who had been chosen as his successor, and his final destruction, chaps. 16—31. 3) The history of the reign of David, 2 Sam. 1—24, told in four sections: a) the reign of David at Hebron over Judah, chaps. 1—4; b) David's reign at Jerusalem over all Israel with great power and splendor, chaps. 5—10; c) David's fall and repentance, his humiliation and exaltation, chaps. 11—20; d) the termination of David's kingship, chaps. 21—24.

The purpose for which these facts are narrated is to continue the history of the chosen people and to show how they arose from the lowest depths of degradation under the Philistines to a victorious supremacy over all their enemies. The story also has in view the presentation of kingship in Israel and to testify of the Messiah, the King who was to come from the house of David; cf. especially 2 Sam. 7, 12—16; chap. 23, 1—7. (Luther, III, 1880: *Von den letzten Worten Davids*.)

The books are attacked by modern critics, who endeavor to prove them to be but an incoherent and contradictory compilation, collected from various writings, and different hypotheses have been put up concerning the various sources (Budde,⁶) Cornill, and others); cf. also 2 Sam. 1, 18 (Josh. 10, 12), 2 Sam. 8, 16 (מִצִּיר), 1 Chron. 27, 24.

But while it is true that the author of these books very likely consulted prophetic writings regarding the life and activity of Samuel, Saul, and David (cf. especially the striking agreement of 2 Sam. 5—24 and 1 Chron. 11—21; 1 Chron. 29, 29), he nevertheless proves himself more than a mere compiler; for he has divided his whole work according to great and uniform viewpoints, so that it is a genuine prophetic historiography, excelling by its vivid style and arrangement, its biographical concreteness, its historical trustworthiness, and its prophetic impartiality.

The unity of the books has been attacked by the claim that contradictions are to be found in them; but these are only seeming contradictions, and in each case the matter may easily be adjusted; cf., *e. g.*, 1 Sam. 18, 27 and 2 Sam. 3, 14 (David only asserts the compensation agreed upon, 1 Sam. 18, 25, although he has presented double that amount); 1 Sam. 16, 14—21; chap. 17, 14, 15, 28, 33, 38, 39, 55—58 (youthful David was in reality the pacifier of Saul, leaving him at the time of the military expedition; Saul's question refers less to the person of David than to his family relations; cf. chap. 17, 25; chap. 18, 1). The alleged duplicate records are either simply repetitions agreeing with the Semitic style of history writing and made in order that new facts may be added; cf., *e. g.*, 1 Sam. 25, 1 and 28, 3; or they treat of similar incidents that occurred at an entirely different time; cf., *e. g.*, 1 Sam. 18, 10—13 and 19, 9—11; chap. 13, 13, 14 and 15, 26—28 (vv. 11, 23, 35). A further proof of the unity of these books is to be found in the mutual references throughout the three major parts and also in the constant use of classical Hebrew, which is different from the language employed in the earlier historical books.

The author of the Books of Samuel does not state his name;

6) Budde thinks that the greater part of these books was taken from two major sources, the one a Judaic document, J, prior to 800, and the other an Ephraimitic document, influenced by Hosea, E, prior to 750. To these documents, he claims, deuteronomistic additions were made in the sixth century and editorial comments appended. He would have us believe that the latest parts are 1 Sam. 2, 1—10; 2 Sam. 22 and 23, 1—7!

but a close study of the contents will force the conclusion upon us that the writer was a prophet who lived shortly after the time of Solomon. Some Bible students would have us regard the books as the works of Samuel himself; but this supposition openly contradicts 1 Sam. 25, 1; chap. 28, 3; and the old Jewish assumption that Samuel recorded the history until the time of his death, and that Nathan and Gad wrote the remaining portion (1 Chron. 29, 29; Eccles. 47, 1), does not agree with the unity of the books. Furthermore, it is not probable that the events noted in the books were recorded immediately after they had occurred, for they extend over a hundred years or more. The following passages, however, seem to indicate that their composition actually took place after the division of the kingdom: 1 Sam. 27, 6 (1 Sam. 11, 8; chap. 17, 52; chap. 18, 16; 2 Sam. 3, 10; chap. 24, 1; 2 Sam. 2, 9, 10; chap. 5, 1—5; chap. 19, 41; chap. 20, 2); consider also the elucidation in 1 Sam. 9, 9; 2 Sam. 13, 18, and the stereotype expression in 1 Sam. 5, 5; chap. 6, 18; chap. 27, 6; chap. 30, 25; 2 Sam. 4, 3; chap. 6, 8; chap. 18, 18. Reusz maintains that these books were written during the reign of Hezekiah; Ewald and Wellhausen, during the Exile. The beautiful language, however, and the fact that no intimation is to be found of decay in the kingdom or of the Exile, as well as lack of an exact chronology such as we find in the Books of the Kings and in the Books of the Chronicles, — all this, together with the completely different manner of presentation, shows the error of such a late dating.

The canonicity of the books is corroborated by the New Testament: Heb. 1, 5 (2 Sam. 7, 14); Matt. 12, 3, 4 (1 Sam. 21, 2—6); cf. also Matt. 9, 13 and 1 Sam. 15, 22; Luke 1, 52 and 1 Sam. 2, 7, 8; Acts 7, 46 and 2 Sam. 7, 2; furthermore, Ps. 18 and 2 Sam. 22, and the following psalms: 3. 7. 30. 34. 51. 52. 54. 56. 57. 59. 60. 63. 142, which refer to incidents in the life of David just as they are narrated in the Books of Samuel.

6. The Books of Kings.

The two Books of Kings, מלכים, originally were but one book. The division into two parts first took place in the LXX. The two books were then designated as the third and fourth books βασιλειῶν (Itala: *Regnorum*; Vulgate: *Regum*), and they followed immediately after the First and Second Books of Samuel. As their name indicates, these books contain the history of the chosen people of God under the reign of a line of kings. The

after Solomon's death in day of Rehoboam

27 m 3:16

narrative extends from the enthronement of Solomon to the destruction of the Kingdom of Judah, when its inhabitants were led away into the Babylonian Captivity, 1016—587, 2 Kings 25, 27 (561). The contents are presented in three major divisions: 1) The reign of Solomon, 1016—977. 1 Kings 1—11. 2) The *de-by-and-e* synchronistic history of the divided kingdoms of Israel and Judah up to the destruction of the former kingdom, 977—722. 1 Kings 12—2 Kings 17. This second part contains the following subdivisions: a) The beginning of the division of the two kingdoms under Rehoboam and Jeroboam I, and the enmity existing between the two kingdoms until Ahab ascended the throne, 977—920, 1 Kings 12, 1—16, 28; b) the reign of the house of Ahab, the alliance between the two royal houses until Jehoram, king of Israel, and Ahaziah, King of Judah, were killed by Jehu, 920—888, 1 Kings 16, 29—2 Kings 10, 36; c) renewed enmity between the two kingdoms, extending from Jehu's reign to the destruction of the Kingdom of Israel, 888—722, 2 Kings 11—17. 3) The history of the Kingdom of Judah, extending from the rule of Hezekiah down to the Babylonian Captivity, 727—587. 2 Kings 18—25.

The purpose for which these books were written was to continue with the history of the covenant people, to present a record of the different kings and their deeds, and thereby also to show the justice, the mercy, and the truthfulness of God. The books show that God punished the sins of the rulers and subjects of these two kingdoms, and that through His prophets He was continually calling those who had apostatized back to repentance; and finally they present evidence how God's promise to David and his house with regard to a stable kingdom was fulfilled as a guarantee for the consummation of spiritual promises for the future. Cf. 1 Kings 2, 4. 24; chap. 3, 6; chap. 6, 12; chap. 8, 25. 26; chap. 9, 5; chap. 11, 12. 13. 34. 36. 39; chap. 15, 4; 2 Kings 8, 19; chap. 19, 34; chap. 20, 6; chap. 25, 27—30.

Modern critics hold also the Books of Kings to be a compilation collected from various sources, which, they assert, partly contradict one another and lack unity (Strack, Koenig, Cornill, and others). Now, while it is a fact that the author clearly and regularly refers to other writings and undoubtedly has made use of them, this does not disprove the divine inspiration of these books. Compare 1 Kings 11, 41; chap. 14, 29 and 13 other such references; chap. 14, 19 and 16 other such references; also note the mentioning of the מְסִיִּרִים, 1 Kings 4, 3; 2 Kings 18,

18. 37, etc. Nothing definite, however, can be determined with regard to the origin, contents, and compass of these writings, nor of the use made of them. On the other hand, the Books of Kings themselves show that they follow the lines of unity, and that they had but *one* author, who worked according to a definite and distinctively characteristic plan. As proof of this fact we must regard the prevailing similarity of language and manner of presentation which the author employs in mentioning the above-named chronicles, 1 Kings 15, 7. 23, etc.; chap. 15, 31; chap. 16, 5, etc.; important incidents are established chronologically, 1 Kings 2, 11; chap. 6, 1; chap. 7, 1; chap. 8, 2; chap. 9, 10, etc.; the Law is always applied as a standard to the actions of the kings, 1 Kings 2, 3; chap. 3, 14; chap. 6, 12; chap. 9, 4, etc.; the beginning, the character, and the close of the reign of the different kings is described in identical fashion, 1 Kings 11, 41—43; chap. 14, 19. 20. 29—31; chap. 15, 3. 7. 8. 11. 23—26. 31—34, etc.

The critics have maintained that contradictions, contradictory statements, and repetitions are to be found in these books, indicating different authors and compilers. But they cannot prove their assertions. Various difficulties and seeming contradictions may well be explained; cf., *e. g.*, 1 Kings 9, 22 and 11, 28 (note, however, that work of burden, סִבְלָה, 11, 28, is not slavery, עֶבֶר, 9, 22); 1 Kings 9, 27. 28 (Ophir in Africa or India) and 10, 22 (Tarshish in Spain) (any ship, however, that was sent far out upon the sea might be called a Tarshish ship, Jonah 1, 3; chap. 4, 2; Solomon and Hiram may have had two ships); 2 Kings 8, 28. 29 and 9, 14—16 (such a repetition does not imply different authors, nor does it indicate an absent-minded and forgetful compiler, but presents the matter more clearly, the repetition being made in accordance with the Semitic manner of adding new material). Furthermore, these books did not at any time constitute one consistent whole together with the Books of Samuel. The tendency and purpose of these books, as well as the language and manner in which the historical incidents are presented, show them to be individual and independent books, differing from the earlier historical writings. In this connection it may also be stated that the assumption of Spinoza, which was later enlarged upon by Cornill and other modern critics, is absolutely ungrounded and cannot be backed by sufficient proof, *viz.*, that the historical books of the Old Testament are, in fact, one large connected work of history, telling the history of Israel from the time of the creation

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The Books of Kings were written in the latter half of the Babylonian Captivity, 2 Kings 25, 27—30 (561 B. C.). We therefore conclude that their author lived and wrote in Babylonia. Some conservative students and exegetes, however, assume that the verses just mentioned, as well as other parts of the twenty-fifth chapter of Second Kings, were added by some inspired writer at a later date, and that the books themselves were written prior to the Babylonian Captivity in the city of Jerusalem. The frequently occurring phrase "unto this day," 1 Kings 8, 8; chap. 9, 21; chap. 12, 19; 2 Kings 8, 22, seems to favor this assumption. On the other hand, if we hold that they were written during the Babylonian Captivity, we must assume that the author took this phrase from primary sources written prior to the time of the Exile and retained it because he felt there was no danger of its being misunderstood. For a more detailed discussion see *Lehre und Wehre*, 47, 359: "Die Chronologie der babylonischen Gefangenschaft." Neither the name nor the personal circumstances of the author can be ascertained. The books themselves, however, indicate that the writer was a Jew who was very well acquainted with the sacred records of his people and was endowed with the spirit of prophecy. Jeremiah is regarded as the author by the Talmud, and a number of old and modern theologians also believe him to be the author because of the similarity of language, the same gloomy view of history, the continuity of the house of David, the tendency to make use of earlier writings, and also because of the literal agreement of 2 Kings 24, 18—25, 30 with Jer. 52. Though such an assumption is possible, it nevertheless lacks absolute proof.

The Books of Kings are of great value as an original source of information for that period of time in which the kings ruled. Their historical trustworthiness is acknowledged almost universally even in modern times, and they are remarkable also for the love of truth and the genuine theocratic piety that is manifested in them. Rationalistic criticism has indeed endeavored to cast suspicion upon the wonderful activities and sayings of the prophets, but without valid reasons. The canonicity of these books is firmly established in the New Testament: Matt. 12, 42 (1 Kings 10); Luke 4, 25—27 (1 Kings 17; 2 Kings 5); Acts 7, 47 (1 Kings 6); Rom. 11, 2—4 (1 Kings 19, 10. 14. 18); Jas. 5, 17. 18 (1 Kings 17, 1; chap. 18, 41—45). *II Tim 3:15*

7. The Books of Chronicles.

In accordance with the arrangements of their contents also the two books of Chronicles originally comprised but one book in the Hebrew Bible (cf. 2 Chron. 1, 1) and went under the title of *דְּבָרֵי הַיָּמִים*, (Book of) Events. The book was divided into two parts for the first time in the LXX and then called the first and the second *παράλειπομένων*, this name indicating that they are supplementary to the older historical books of the canon. Jerome first suggested the name Chronicles.

When classified according to their contents, four major divisions become evident: 1) Genealogies extending from primeval times down to what were then present-day events, with occasional remarks added thereto. 1 Chron. 1—9. 2) A history of David. 1 Chron. 10—29. 3) A history of Solomon. 2 Chron. 1—9. 4) A history of the kings of Judah (not of Israel), extending from the time of the division of the two kingdoms to the Babylonian Captivity. 2 Chron. 10—36. Within the last three main divisions mentioned more than forty sections, parallel with parts of the Books of Samuel and the Books of Kings, show a striking and often exact agreement, as, *e. g.*, 1 Chron. 10, 1—12 and 1 Sam. 31; only the order in which the material is given is different at times, as, *e. g.*, 1 Chron. 11, 1—9. 10—47 and 2 Sam. 5, 1—10; chap. 23, 8—39. However, a closer comparison with these writings shows that many of the details, especially incidents in the life of David and Solomon, given in the earlier books, are omitted in the Books of Chronicles; cf. the contents of 2 Sam. 9. On the other hand, many events not to be found in the earlier books are told in Chronicles, *e. g.*, the contents of 1 Chron. 22, especially facts relating to worship. Furthermore, it can plainly be seen by a close comparison of the language in the parallel texts that in the Books of Chronicles changes were often made in the form of writing, that an expression has been elucidated, and that in some instances the accounts have been expanded in order that a clearer understanding of events might be assured at the late date of their composition (*scriptio plena*, דָּרָךְ, 2 Chron. 2, 13 [14]); cf. also 2 Chron. 6, 21 and 1 Kings 8, 30; 1 Chron. 13, 10 and 2 Sam. 6, 7.

It is evident from the contents of these books and from the variations from the books of Samuel and of Kings found in them that they do not aim to follow the same purpose as those books in presenting a general objective history of the people of the

covenant, but merely an abstract of the history of David and his descendants, the Kings of Judah, prior to the Babylonian Captivity. Certain traits of character are delineated, and special preference is given to the narration of such activities as tended to the reestablishment and furtherance of the true worship. By means of such a presentation the author apparently desires to arouse an increased zeal among the returned exiles for Jehovah's Law and for the worship of God. And it is for this reason also that he continually points out from history the blessings divinely bestowed wherever the covenant with God was faithfully kept, and that punishment was sure to follow a breach of this covenant. The author always has an exhortatory purpose in view and thus meets the requirements of the Jewish people after the Exile; and when this purpose is taken into consideration, we can readily understand the rhetorical presentation which is often apparent, and why certain incidents were chosen for narration, why differences become evident when parallel passages are compared, and, lastly, why the lives of the whole people and their kings are constantly viewed from a religious standpoint. But this cannot be regarded as a subjective "glossing over" of the historical facts, or even as so much "forgery" by the Levitic priesthood, so that the books have no historical value, as is asserted by modern critics (Graf, Wellhausen, Cornill).

The author apparently not only knows of quite a number of source documents, but has also made frequent use of them, as we may well see from the books themselves. Cf. 1 Chron. 29, 29; 2 Chron. 9, 29; chap. 16, 11 (chap. 25, 26; chap. 28, 26; chap. 32, 32; chap. 27, 7; chap. 35, 27; chap. 36, 8; chap. 20, 34; chap. 33, 18; chap. 24, 27); chap. 26, 22; chap. 12, 15; chap. 13, 22; chap. 20, 34; chap. 32, 32; chap. 33, 19. But such a frequent reference to documents does not justify modern criticism in regarding the books as a very poor and strongly partisan compilation. On the contrary, if the purpose of the book is closely considered, we can readily see that the author's pen was guided by a definite plan, and that according to this plan he drew material from the sources. However, nothing more definite can be stated as to the nature, the extensiveness, and the use of such sources.

Negative critics (De Wette, Graf, Wellhausen, Cornill, and others) have tried in various ways to question the historical character and the general trustworthiness of Chronicles. This is done especially also in the interest of their criticism with regard to the Pentateuch. They charge the author with ignorance, inexactness,

exaggeration, and falsifications, especially in the statement of statistics. They furthermore point out intentional changes, especially such as they claim were made because of partiality for the Levitic worship. Partiality is charged also toward those kings who were active in promoting the true worship. Also contradictions are pointed out and charged against the writer. But these arguments lose their force when the purpose for which the books were written is thoroughly understood and considered, and existing difficulties may be solved if the principles of sound hermeneutics are observed. Cf., *e. g.*, 1 Chron. 10, 6 and 1 Sam. 31, 6; 2 Sam. 2, 8 (the word "house" does not signify only the family, but the whole company of servants and attendants that took part in the war). See also 1 Chron. 21, 1 and 2 Sam. 24, 1; 1 Chron. 21, 25 and 2 Sam. 24, 24 (מִקֵּץ is a broader term than בֵּית; the greater difficulty lies in the statement of the Books of Samuel). Cf. 2 Chron. 14, 8. 9; chap. 17, 13—19; 2 Chron. 7, 5—10 and 1 Kings 8, 63—66. The contents of 2 Sam. 11, 2—12, 26 and 1 Kings 11 do not appear in Chronicles (cf. 1 Chron. 20, 1; 2 Chron. 9, 29—31); cf. 2 Chron. 32, 27—30. 33 and 2 Kings 20, 20. 21 (cf. also 2 Chron. 32, 31); 2 Chron. 14, 2. 3 and 1 Kings 15, 14 (observe that the pious king did not succeed in his endeavors to reform the Church; cf. also 2 Chron. 15, 17). Furthermore, cf. 2 Chron. 14, 1 and 1 Kings 15, 16. 32 (the statement of Chronicles is more specific than the general assertion in the Books of Kings). Luther's opinion concerning these books, which modern critics often quote as favoring their views, is taken from his *Table Discourses*, Vol. XXII, 1414.

The books close with the account of the end of the Exile, 536 B. C., during the reign of Cyrus, 2 Chron. 36, 22. 23, and it is therefore quite plain that they were not written prior to that time; and the fact that the genealogy of Serubbabel is carried down to the third (not to the seventh or even eleventh) generation, 1 Chron. 3, 19—21, would indicate that it was written even later, in the days of Ezra. The latter assumption is corroborated by the conformity of the concluding verses of Chronicles, 2 Chron. 36, 22. 23, with the beginning of the Book of Ezra, Ezra 1, 1—3. Another argument in favor of this assumption is what may be termed the late forms of language and style of writing in these books and also the standard of money according to Persian terms (darics), 1 Chron. 29, 7; cf. also Ezra 8, 27; chap. 2, 69; Neh. 7, 70—73. This last argument also precludes the assumption that these books were composed in the Macedonian or even in the

Seleucidian age (Strack: beginning of the Greek period; Koenig: ca. 300; Beer: 180—130).

The author does not state his name, but in his writings shows himself to be a man well versed in the affairs of the Levitic worship of his people. On account of the conformity of the last verses of these books and those at the beginning of the book of Ezra Jewish Rabbis, Church Fathers, and old and modern theologians (Eichhorn, Haevernick, Keil, Rupprecht) have argued with a great deal of plausibility that Ezra may be the author of Chronicles, and that he finished this work prior to the book which bears his name. Cf. also Ezra 7, 6. 10—12; Neh. 8. This assumption is confirmed by the peculiarities of language and style common to both, which are freely admitted even by modern critics. There is nothing in this mutual similarity, however, which can be construed to show that the Books of Chronicles and the Book of Ezra originally were but *one* book.

The canonicity of Chronicles is also established by the genealogy of Christ which they contain. Cf. Matt. 1, 1—16; Luke 3, 23—38. Cp. also Acts 7, 47—52; chap. 17, 24 (2 Chron. 2—7; chap. 6, 18; chap. 36, 16); Matt. 23, 35; Luke 11, 51 (2 Chron. 24, 20. 21).

8. Ezra.

The Book of *Ezra*, *עזרא*, *help* (is Jehovah), and the Book of Nehemiah are but *one* book in the Talmud, and they are also regarded as such by the LXX. Jerome was the first to divide the books, designating our present Book of Nehemiah as the Second Book of Ezra. Modern criticism, however, generally regards them as being but a single book, usually adding to it also Chronicles, and considering them to be one large historical work in two sections, written by one author, namely, the chronicler.

The Book of Ezra relates in two clearly defined parts the most important and most significant incidents that took place in the history of God's people after their return from the Babylonian Captivity. In the first section, chaps. 1—6, the return of the exiles under Serubbabel and Joshua, in 536, chap. 1, 1, is recorded, the colonization in Jerusalem and Judea, and the construction and completion of the Temple in 515, chap. 6, 15. The second section, comprising chaps. 7—10, relates the immigration of Ezra in 458, chap. 7, 1. 7, and the measures adopted by him for introducing reforms in Jerusalem, chaps. 9 and 10. The purpose for which the book was written is to group all these facts, which are fixed

chronologically according to the reign of the different Persian kings, and to show thereby how God at the expiration of the seventy years of captivity (606—536; cf. Dan. 1, 1. 2; 2 Kings 24, 1—5; 2 Chron. 36, 4—8; Jer. 46, 2) delivered His people, from whom the Messiah was to spring, from the Babylonian Captivity and restored to them the land of their fathers. (Koresch, chap. 1, 1; chap. 4, 5 = Cyrus; Darjawesh, chap. 4, 5. 24; chap. 5, 5. 6. 7; chap. 6, 1. 12. 14. 15 = Darius, the son of Hystaspes; Achashverosh, chap. 4, 6 = Xerxes; Artachshasta, chap. 4, 7. 8. 11. 23; chap. 6, 14; chap. 7, 1. 7. 11. 12. 21; chap. 8, 1 = Artaxerxes Longimanus.)

The unity of this book has been attacked by modern critics. Their contention is that the whole work, especially, however, the first part, is not a product of Ezra's pen, in spite of the fact that in the second part, chap. 7, 12 or 27—9, 15, Ezra speaks of his activities in the first person (Strack, Cornill, and others). The critics find only certain revised or retouched "memoirs" of Ezra to be embodied in the book. Now, it is a fact that the book contains a number of documents and records, chap. 4, 11—16. 17—22; chap. 5, 7—17; chap. 6, 2—12; chap. 7, 12—26; chap. 2; chap. 8, 1—14; chap. 10, 18—43; but these were simply inserted by the author and made to fit in nicely into his own narrative. The same might also be assumed with regard to the much-discussed Aramaic section, chap. 4, 7—6, 18, in one verse of which (chap. 5, 4) the first person occurs. It is just as plausible, however, to assume that Ezra wrote also this section himself, because at that time the Aramaic language was quite commonly used and was the recognized official medium of communication; cf. especially chap. 4, 7 and the Aramaic section in chap. 7, 12—26, and because it is within the range of possibility that Ezra as a youth may have joined the first group of exiles; cf. Neh. 12, 1. Furthermore, the fact that the third and first persons are interchangeably used, does not argue against the unity, cf. chap. 7, 1—26; chap. 7, 27—9, 15; chap. 10, because one and the same author may very well employ such an interchange of persons according as the contents of the different sections prompt him to relate certain parts in an objective, historical manner and other parts again in a more subjective form. The unity of the book is also established by the very close connection of the two major sections (compare chap. 7, 1), by the references to each other, and by the close resemblance in the modes of speech and expression, as *e. g.*, chap. 4, 1; chap. 6, 19. 20; chap. 8, 35; chap. 10, 7. 16. There is also no reason why

this book should be taken to be only a part of some larger historical work, either on account of its opening passage, cf. chap. 1, 1—3 and 2 Chron. 36, 22, 23, or on account of its seemingly abrupt conclusion, which might leave the impression that something is lacking, chap. 10, 44; cf. v. 17 and Neh. 8—10.

Since the unity of the book thus stands unshaken, we must consider the fact that the first person is used in narrating, chap. 7, 12 or 27—9, 15, as evincing that Ezra was the author not only of these particular sections, but of the entire book; Jewish tradition also regards him as such. From chap. 7, 1—5 we learn that he was a priest of illustrious descent, and in chap. 7, 6, 10—12, 21 he appears as a well-versed scribe, and therefore these highly honorable expressions cannot be held as a ground against his authorship. It is probable that he wrote this book soon after 458, and certainly in the city of Jerusalem. Generally speaking, its credibility has not been doubted; its canonicity has safely been handed down from the Jewish to the Christian Church. 2 Tim. 3, 16.

The LXX contains also an apocryphal Book of Ezra (Esdras), the contents of which are mainly gleaned from 2 Chron. 35, 36, Ezra 1—10, and Neh. 8. Jerome translated it and then incorporated it into the Latin Bible under the title of Third Book of Ezra. He also added as the Fourth Book of Ezra the so-called Apocalypse of Ezra, which originated at a late period. Cf. the First Appendix with reference to the apocryphal books.

9. Nehemiah.

The Book of Nehemiah, "Jehovah hath comforted," דְּבַרֵי נְחֵמְיָה, "history of Nehemiah," chap. 1, 1, is regarded by the Talmud as forming one work with the Book of Ezra, while the Vulgate has named it Second Book of Ezra. It relates that Nehemiah, the son of Hachaliah, chap. 1, 1; chap. 10, 1, who was of noble Jewish birth and perhaps of the lineage of David, chap. 2, 3, 5; chap. 6, 6, 7, for which reason Artaxerxes I (Longimanus) made him his cupbearer, chap. 2, 1, obtained permission from the king to return to his fatherland, chap. 2 (in 445 B. C.; chap. 2, 1); that under his direction the walls and the gates of Jerusalem were rebuilt, chaps. 3 and 4; and various reforms instituted, chap. 5; chap. 7, 4; chap. 11, 1 ff.; chaps. 8—10; chap. 12, 44—47; chap. 13. His father's name, Hachaliah, is always mentioned in connection with his own, in order to distinguish him from the Nehemiah who lived in the time of Serubbabel, Ezra 2, 2; Neh. 7, 17, and also lest he be confused with one of his own contemporaries, the son

of Azbuk, who bore the same name, Neh. 3, 16. Charges have been made against Nehemiah as having been hot-headed and proud, domineering and vindictive. Chap. 5, 7; chap. 6, 14; chap. 13, 8. 11. 17. 21. 25. 28. But all such charges must be rejected when one considers that he was led to severe actions only by a burning desire to "give unto the Lord the glory due unto His name," and that in his relations with Ezra he showed a spirit of humility and subordination. Chap. 8—10; chap. 10, 1.

The book may be divided into three parts: In chaps. 1—7 Nehemiah gives an account of what induced him to undertake his journey, and how the rebuilding of the walls and gates of the Holy City was begun and carried on under various difficulties until the work was finally completed. In the next section, chaps. 8—10, details are given of the joint efforts of Ezra and Nehemiah in matters of divine worship and of the renewal of the covenant. Various lists are given in the third section, chaps. 11—13, together with the last labors of Nehemiah on the occasion of his second visit to Jerusalem in 433, chap. 13, 6. 7. The purpose of the book becomes evident from a review of these contents, which show that the author aims to record the history of his people during the period following the Captivity. This book contains the last canonical, authoritative record of Old Testament history which we possess.

Modern criticism has brought into question the originality of the entire book on grounds similar to what has been said before with respect to Chronicles and the Book of Ezra; hence it voices doubts as to the unity, authenticity, and integrity of the whole book, especially of the second part. However, it can clearly be shown that Nehemiah is the author of the first chief part, chaps. 1—7, because in relating his activities he continually speaks in the first person, chap. 1, 1. 2; chap. 2, 1, etc., up to chap. 7, 5, and because certain expressions peculiar to his style of writing occur throughout this whole section; compare chap. 2, 8 with v. 18; chap. 2, 12 with chap. 7, 5; chap. 2, 19 with chap. 4, 1; chap. 4, 4. 5 with chap. 5, 13; chap. 5, 19 with chap. 6, 14. The list of the exiles who returned with Serubbabel, which appears in chap. 7, 6—73 and may also be found in Ezra 2, was simply found by the author and embodied in his own book.⁷⁾ Again, the third part of the book, chaps. 11—13, itself proves beyond cavil that it was written by Nehemiah; for its contents are very closely related to

⁷⁾ The discrepancies as to numbers given by Ezra and Nehemiah can be explained.

those of the first part; cf. chap. 11, 1—3 and chap. 7, 4. 5; chap. 13, 6. 7 and chap. 5, 14; the author also speaks in the first person, chap. 12, 31 and chap. 13, 6—31; furthermore, the same peculiarities of style which have already been pointed out as being characteristic to Nehemiah appear chap. 12, 27—43 and chap. 13, 6—31. It is also to be noted that this part presents the close of Nehemiah's activity. The lists contained in this section are satisfactorily accounted for if one considers the connection in which they appear, and their presentation is perfectly in accordance with Nehemiah's style; cf. chap. 7, 5 ff. In the criticism directed against the second chief part of this book, chaps. 8—10, special emphasis has been laid on the fact that the person of Nehemiah is placed in the background and that his peculiar turns of style are lacking. Even some conservative critics (Haevernick and others) have been inclined to regard Ezra as the author of this section because he is placed so much in the foreground, and because the manner of presentation is very similar to that of Chronicles and the Book of Ezra. The claim is made that Nehemiah then simply incorporated this part into his own work without making any changes. The difficulties connected with this section, however, will be satisfactorily explained if one considers the contents, which are of a religious character throughout, as well as the dissimilarity of the positions held by these two men, Ezra being the spiritual leader of his people, as may be seen from Ezra 7, 1—6; chaps. 10—12, 21, and Nehemiah the political leader, since he had been appointed governor by the Persian king, Neh. 5, 14. 15. 18; chap. 12, 26 (פִּתְחָה); chap. 8, 9; chap. 10, 1 (תִּשְׁתָּה). Regarding these two different designations compare Ezra 2, 63; Neh. 7, 65. 70; Hag. 1, 1; Mal. 1, 8. Since the authenticity and integrity of the book are thus firmly established, also its credibility and canonical value cannot but be affirmed. 2 Tim. 3, 16.

The time of composition cannot be placed prior to 433 B. C., as may be seen from chap. 2, 1; chap. 5, 14; chap. 13, 6, and it may have been still later; cf. chap. 12, 11 (Jaddua) and v. 22 (Darius Nothus, 423 B. C.). Very probably the book was written in the city of Jerusalem.

10. Esther.

The Book of Esther, אֶסְתֵּר, tells how the orphan Jewess Esther (star, or young woman), called also Hadassah (myrtle, bride), who, as we see from chap. 2, 7, was a foster-child of Mordecai, was chosen by the Persian king Ahasuerus (Xerxes, chap. 1, 1, etc.;

cf. also Ezra 4, 6; Dan. 11, 1. 2) to be queen in place of his former wife Vashti; how she was able to save her people in such a remarkable way over against the murderous plot of Haman; how the Jews obtained a victory over their enemies; and, finally, that the Purim Festival was established in commemoration of this deliverance (פִּיר = lot, 3, 7). The purpose of the book is to give honor and praise to God for preserving the Jews while they were living in a foreign country in such a wonderful manner. Another reason why it was written was to give an account of the Jews during this time, as well as to tell of the origin of the Purim Festival. Chap. 9, 17—23. 26—32.

While, on the one hand, the Jews, especially the later Rabbis, made exaggerated statements regarding this book (3 Targums, apocryphal Parts in Esther), Athanasius and several other Christian scholars have doubted its canonicity and have regarded it as apocryphal, though without sufficient reasons. Certain remarks of Luther against this book which are often quoted are explained from the fact that the apocryphal parts were connected with the canonical Book of Esther in the LXX and Vulgate and even formed the opening passages in the LXX. Without doubt, Luther's remarks were called forth by, and directed against, such inserted portions. See Luther, XVIII, 1763, together with 1612 f.; XXII, 1413; XIV, 84; cf. also II, 1773; IX, 1216; XI, 1196 f.⁸⁾ Modern critics (Cornill, Meinhold, and others) especially have made deprecatory remarks about the canonical value of this book. However, since we are assured by Josephus and the Babylonian Talmud that it was strictly regarded in the old Jewish church as a part of the Hebrew Canon, there is no reason to doubt its canonicity, Rom. 3, 2; 2 Tim. 3, 16; cf. also Apoc. 11, 10 with Esther 9, 18. 22.

Furthermore, the doubts which have been raised with regard

8) The Greek version of the Book of Esther in the LXX begins by relating a dream of Mordecai (apocryphal Book of Esther, chap. 7), and immediately following Esther 3, 13 it presents the first letter of Artaxerxes, who is continually called by this name instead of Ahasuerus (apocryphal Esther, chap. 1); following Esther 4, 17 is a prayer of Mordecai and Esther (apocryphal Esther 2. 3); Esther 5, 1. 2 is given in a much extended version (apocryphal Esther, chap. 4); the second letter of Artaxerxes (apocryphal Esther, chap. 6) is placed immediately after Esther 8, 13; immediately following Esther 10, 3 is a retrospection by Mordecai regarding his dream (apocryphal Esther, chap. 8); and finally, at the conclusion, is appended an obscure account (apocryphal Esther, chap. 5).

to the contents and the credibility of the book, as well as the ethical objections which have been made against it, have no valid grounds; they arise from ignorance and are rooted in misinterpretations. For instance, a charge is laid against the book because the name of God is never mentioned. This omission, however, was without doubt intentional (comp. Ps. 137, 4); and note that the name of Ahasuerus appears not less than 187 times in the book, and that the name of God is designedly made conspicuous in the apocryphal parts; note also chap. 4, 1—3. 14. 15—17 and the occasion which led to the conflict between the Jews and the heathen, chap. 3. — Improbable accounts are made a further charge in chap. 9, 16; chap. 5, 14; chap. 8, 17. — In like manner the revenge of the Jews is raised as an objection, whereas, according to chap. 8, 11, only measures for self-defense had been granted. — Also the fact that no mention is made of Palestine, and that no longing to return to it is apparent in the book, is brought as an argument against it; but cf. chap. 2, 6.

In judging of this book, it must not be overlooked that the events told in the book took place during the reign of Xerxes in Persia, and that the author merely narrates without expressing any opinion about certain happenings; cf. also Gen. 34, 25—31 and other narratives contained in the Book of Genesis. The historicity and credibility of this book are fully confirmed by a number of points which may be taken from its contents and may here be summed up thus: The Purim Festival (cf. 2 Macc. 15, 37); the description of Xerxes, touching upon his character, his actions, and his kingdom compared with statements of Herodotus (Esther 1—3; chap. 6—8; chap. 1, 3, compared with chap. 2, 16; chap. 10, 1 — military expedition against Greece). Consider also the frequent references to characteristically Oriental and especially Persian conditions; also note the author's accurate knowledge of the kingdom and of its metropolis, chap. 1, 1—3. 4—8. 13; chap. 2, 8—17; chap. 3, 1. 2. 12. 13; chap. 8, 9. 14; chap. 2, 23; chap. 6, 1; chap. 10, 2. Persian names are mentioned in chap. 1, 14; chap. 9, 7—10. — The unity of the book is accepted also by modern critics.

The name of the author of this book is unknown to us. Some exegetes construe chap. 9, 20. 32 as pointing to Mordecai; though chap. 2, 6 does not speak against this assumption, it is nevertheless at least doubtful; cf. chap. 9, 19. 23—27. From the contents of the book and from its accurate accounts, chap. 2, 3. 15. 21; chap. 3,

1. 10; chap. 4, 5; chap. 5, 10, etc., it is quite evident that it was written in Persia, not long after the incidents recorded therein took place (Xerxes, 485—465). The assumption of modern critics (Kuenen, Cornill, Hoelscher) that it was written in the fourth or third, or even in the second century B. C. must be rejected.

B. THE POETICAL BOOKS.

1. Introduction.

The poetry of the Bible is a fruit of the religion of Israel and was therefore especially fostered in conspicuously religious ages by gifted and holy men to the glory of God and for the edification of the Church of God. According to its character Biblical poetry is divided into two classes: 1) lyric poetry, which gives expression to religious feelings and sentiments; 2) didactic poetry, which aims to render information and instruction. The Psalms, the Song of Songs, and Lamentations are to be regarded as coming under the head of lyric poetry, which in Hebrew is designated by the term "song," שִׁיר. Under the classification of didactic poetry, bearing the Hebrew name מִשְׁלֵל, "proverb," gnomic poetry, wisdom, belong the Book of Job, Proverbs, and Ecclesiastes. Both classes of poetry are at times combined, for instance, in Job.

The chief form or unit and the real characteristic of Biblical poetry is not the meter nor the rhyme, but rather the rhythmic expression of a thought, which, instead of continuing in one unbroken strain, always proceeds with two or more lines or parts, the so-called *parallelismus membrorum*. It is true that we often happen upon rhymes, as in Ps. 6, 2; Ps. 8, 5; Prov. 22, 10; Job 10, 8—11, but this is never intended and never carried through, although this would have been easy to accomplish in the Hebrew language. The same holds true of alliteration, assonance, and other forms of onomatopoeia, as in Is. 14, 22; Ps. 2, 3. 5; Joel 1, 10. Quite a number of modern critics (Bickell, Sievers, Duhm, Rothstein) insist, indeed, on definite meters and do not limit them to the poetical books previously mentioned as such, but claim to find them also in the prophetic books; however, no clear proof of this has been produced, and the critics who make these claims seldom agree in their meters and in the greater number of passages find it necessary to change the text in order to make it fit the metrical scale. This has caused other critics to urge that discretion be used in this matter (Kautzsch, Oettli, Orelli, Koenig,

Gunkel, Driver). It is, however, plainly evident that the Biblical poetry is built on the law of symmetry in thought and line. The verse consists of a number of corresponding (parallel) parts or lines, which stand over against each other, so that the one line requires a rising inflection and the other a cadence.⁹⁾ Classification is also made according to form, either a perfect or an imperfect rhythm, depending upon whether both lines have an equal or unequal number of words. The length or shortness of the lines is determined largely by the contents and the character of the poem and its parts; but they seldom come down to but three or four syllables and just as rarely rise to twelve or fifteen syllables or more; in the latter case a caesura takes place. (Short lines in equal syllabic measures are to be found especially in the Book of Job and also in some parts of Proverbs; long measures of unequal length are to be found in certain psalms, *e. g.*, Ps. 128, and particularly in Lamentations we find the elegiac so-called *qina* rhythm.) Considering the trend of thought in the lines, a distinction is made between synonymous, antithetic, and synthetic parallelism. Lines bearing identity or similarity of thought are synonymous, as, *e. g.*, Ps. 2, 3; Ps. 8, 5. An antithetic parallelism is to be found in those lines in which the second line expresses a thought contrasted with that of the first, as, *e. g.*, Ps. 1, 6; Prov. 10, 1. Thoughts which differ and still, at the same time, show a certain relation or progression of thought are said to form a synthetic parallelism, as, *e. g.*, Prov. 10, 18; Ps. 19, 8. There are also verses which convey only one single thought. Ps. 2, 6; Prov. 15, 3. Ordinarily every verse consists of at least two lines, and by far the greatest number of verses are such distichs, having this simplest form. The monostich, or a verse having but one line, occurs very rarely and is nearly always found either at the beginning of a poem, as, *e. g.*, Ps. 18, 2; Ps. 130, 1, or at its close, as, *e. g.*, Ex. 15, 18; in the body of a poem it occurs only at the end of a strophe, as in Ps. 29, 7. On the other hand, the tristich, or a verse having three lines, occurs quite often, as in Ps. 6, 7; Ps. 7, 7; and also a verse having four lines, the tetrastich, as in Ps. 5, 10; Ps. 18, 5. 6; in these tetrastichs the first

9) Parallelism is "a manifest correspondence both in sense and rhythmic expression between two sentences or two sections of a sentence, very much as if it were an utterance and some intelligent echo of it." (Drysdale, *Early Bible Songs*, p. 18.)

line frequently corresponds with the third, as also the second with the fourth. There are also pentastichs, or verses having five lines, Ps. 40, 13, hexastichs, having six lines, Hab. 3, 17, and even septastichs, Ps. 7, 4—6; but all these occur only occasionally. Some of the Biblical poems have been worked out most skilfully, so that the single verses bear the same relationship of parallelism to each other that the separate lines of the verses hold to one another. The result is the so-called stanza, or strophe, also either synonymous, antithetic, or synthetic. This strophic form may be found in many of the psalms, in the Book of Job, and also in some prophetic books; frequently it is easily recognizable on account of the refrains at the end, as in Ps. 42, 6. 12 and Ps. 43, 5; Ps. 46, 8. 12; Ps. 80, 4. 8. 20; Ps. 107, 6. 8; Ps. 13, 15; Ps. 19, 21; Ps. 28, 31; Is. 9, 12. 17. 21; chap. 10, 4; otherwise it is only marked by a change of thought as in Ps. 2, 1—3. 4—6. 7—9. 10—12. The stanza may have either an equal or unequal number of verses and lines. An even more ingenious composition is found in the alphabetical structure of didactic poetry, in which each verse begins with a different letter, in the order of the alphabet, so that the number of verses agrees with the number of letters in the Hebrew alphabet. This alphabetic form conveys to the poem the idea of completeness. In some instances, however, the order of letters is broken. Cf. Ps. 25; Ps. 34; Ps. 145; Prov. 31, 10—31; Ps. 37 (second verse); Pss. 111 and 112 (a half verse); Lam. 1—4 (three verses); Ps. 119 (eight verses).

In addition to the poetical books mentioned above, which were nearly all written in the golden era of Hebrew poesy in the times of David and Solomon, the Old Testament contains a number of shorter poetical sections. Prominent among those of an earlier period are: The Last Words of Jacob, Gen. 49, 1—27; The Song of Moses at the Red Sea, Ex. 15, 1—18; The Sayings of Balaam, Num. 23. 24; The Song and Blessing of Moses, Deut. 32, 1—43; chap. 33; The Song of Deborah and Barak, Judg. 5; Hannah's Song of Praise, 1 Sam. 2, 1—10; The Last Words of David, 2 Sam. 23, 1—7. Conspicuous poems of a later age are: The Song of Jehovah's Vineyard and the Song of Thanksgiving by the Delivered Congregation, Is. 5, 1—7; chap. 12; Hezekiah's Psalm of Thanksgiving, Is. 38, 9—20; The Prayer of Jonah, Jonah 2; The Prayer of Habakkuk, Hab. 3; The Lamentations of Ezekiel, especially chaps. 19 and 32.

2. The Book of Job.

This book is named after the pious man Job, יֹב,¹⁰ יָוֵב, Job, whose afflictions are related there, including a presentation of their cause and their happy termination. The purpose of the book is to give an answer to the question: Why must the righteous suffer, suffer often and much and constantly, while the unrighteous prosper? A close study of the contents of the book, taking into consideration the prolog, the poetical discourses treating of the problem of the book, and the epilog, proves that Job is a righteous man, a paragon of faith and patience. Such a study furthermore shows that Job's afflictions were not laid upon him as a punishment, but much rather that they were meant to prove, to purify, and to confirm his faith and trust in God, finally leading to the glorification of God. Compare also Ezek. 14, 14. 20; Jas. 5, 11; Ps. 73; 1 Pet. 3, 14; John 9, 2. 3; Heb. 12, 1—13. Luther, XIV, 18. All other assumptions regarding the purpose of this much controverted book, for instance, that it teaches the vindictive justice of God, or combats the Mosaic doctrine of retaliation, or outlines the doctrine of justification, or portrays the sufferings of the Jewish people in exile, or that it is a "Hymn (*Hohelied*) of Pessimism" (Friedr. Delitzsch), must be rejected.

The book may be divided into three parts. 1) The Prolog, chaps. 1—3, relates the piety and good fortune of Job, as well as the misfortune that befell him, together with the attitude he took toward his afflictions (chaps. 1 and 2 are in prose, while chap. 3 is in poetry). 2) The series of poetic discourses or addresses comprise the second and chief part, chap. 4, 1—42, 6. 3) The last part is the Epilog chap. 42, 7—17, which is again written in prose. It relates how the happiness of Job was again restored and thus brings the conclusion of the story. The poetical addresses are also divided into three distinct groups. The first group, covering chaps. 4—31, consists of discourses in dialog form between Job and his three friends: Eliphaz, the Temanite, Bildad, the Shuhite, and Zophar, the Naamathite. Three rounds of discourses take place, in each of which Job's friends arise one by one to argue the cause of Job's affliction; and immediately a reply is made by Job. The first round of their addresses comprises chaps. 4—14;

10) The meaning of the name has not yet been established beyond controversy: The afflicted one (Keil), The malignant one (Muehlau-Volck), The aggressor (Koenig), The one turned to God (Ewald), The one treated as an enemy (Brown-Driver-Briggs).

the second, chaps. 15—21; the third, chaps. 22—28. Thus three times the arguments of each one concerning the assumed cause of the sore affliction of Job, namely, his great and particular guilt, are taken up and answered by Job, chaps. 6. 7. 9. 10. 12—14; 16. 17. 19. 21; 23. 24. 26—28. Though at times he stumbles and sins in words, he nevertheless maintains his innocence and continues steadfast in true faith in his God and Savior. Even though he cannot comprehend the righteousness and justice of God nor understand why he has been led on that singular way from fortune to misfortune, chaps. 29—31, he relies on the wisdom of divine government and finally obtains the victory (note the strong outburst of faith in chap. 19, 25—27). In this connection it is to be noted how the arguments of Job's friends are continually becoming weaker and their speeches shorter, until after the last round, where Zophar does not make a third speech at all, all three grow silent, while Job, in a monolog, continues to defend himself, chaps. 27. 28, and finally closes with a touching lamentation, chaps. 29—31 (note the subscription in chapter 31, 40). Elihu's discourse makes up the second division of the poetical addresses, covering chaps. 32—37. He reprimands the three friends who have failed to establish their case, because their accusations were groundless, but also admonishes Job and vindicates God's justice and divine government. He points out to Job that God will punish the evil-doer, but that He will deliver the righteous who has been tested and purified by enduring trials. The words of Jehovah make up the third section of the poetical discourses, chap. 38, 1—42, 6. Answering out of the whirlwind, Jehovah brings the ultimate decision of the question and reveals to Job the mystery of suffering. In a series of questions he points out in a majestic way some of the great wonders in both the animate and inanimate creation and God's providence for all. Job is made to realize, chap. 42, 1—6, his utter inability to understand the thoughts of God in nature, much less to comprehend them in human life, and he now sees how unjust he has been in contradicting the righteousness of divine providence.

The poetic discourses make up the greater part of the book. Their matter in hand has been fashioned so skilfully and forcibly, and in such a striking manner, that, from the viewpoint of design and execution, when considered as a whole or singly, according to both contents and language, the work has at all times been regarded as the masterpiece of Hebrew poetry. It is didactic poetry and not an epic or a drama (Franz Delitzsch and others);

see also Luther, XIV, 19; XXI, 595. However, it does not by any means follow from this that the contents of the book are mere poetic fancy. Nearly all modern critics and exegetes either hold the book to contain more or less fiction, or believe it to be an elaboration of an old legend or of a historical sketch, and that it is impossible therefore to distinguish between fact and fiction. But we must insist upon its being true history in poetic form. This is established by both the prolog and epilog, which, as it were, are the key to a proper understanding of the book, as well as by the fact that we find a reference to Job in the Book of Ezekiel, chap. 14, 14. 20; see also Jas. 5, 11; Tob. 2, 12. 14. Luther's words in his *Table Talk* are generally misunderstood (XXII, 810. 1414 f.); see also his remarks in Vol. XIV, 18 f.; IV, 427; also Pss. 105 and 106 should be noted.

Since we have every reason to regard Job as a real historical character, we may, in a measure, safely conclude that he lived in the age of the patriarchs, and that he may have been related to them. Arguments in favor of this assumption are: the occurrence of the names Uz, Buz, and Shuah in the book (compare chap. 1, 1; chap. 32, 2; chap. 8, 1 with Gen. 22, 21; chap. 25, 2); Job's place of abode, chap. 1, 1. 15. 17; his age, chap. 42, 16; his practise of making sacrifices (compare chap. 1, 5 and chap. 42, 8 with Gen. 22, 13; chap. 31, 54; chap. 46, 1); his Messianic hope, compare chap. 19, 25 and chap. 33, 23. 24 with Gen. 48, 16 (בְּנֵי). See Luther, II, 1015. 1016; I, 1601.

Neither the author nor the time in which the book was written can be definitely determined upon. Some Jewish Rabbis, some Church Fathers, and some scholars have been of the opinion that the book is the oldest book in the Canon and therefore claim that it was written in the pre-Mosaic age. Others, again (Origen, Jerome, Seb. Schmidt, Carpzov, and, in modern times, Ebrard and Stosch), assume it to have been written in the Mosaic age, either by Job himself or by Moses. The character of the book, however, clearly shows, considering the problem with which it deals as well as its perfect poetry, that its author lived in the golden period of Hebrew poetry, that is to say, in the age of David, or rather, in the time of Solomon (Luther, Haevernich, Hengstenberg, Keil, Delitzsch, Zoeckler, Klostermann). Luther and others believed Solomon to be the author for these reasons: the acme of the gnomic style of poetry; wide knowledge and great wisdom of the author (cf. 1 Kings 4, 29—34); many instances where

either the language or the contents are similar to passages in Proverbs; the description of wisdom in Job 28 compared with Prov. 1—9; finally, the fact that objects are mentioned which became known particularly during the reign of Solomon. Compare Job 28, 16; chap. 22, 24 and 1 Kings 9, 27. 28; chap. 10, 11. 22 (gold from Ophir); Job 28, 18 and Prov. 3, 15; chap. 8, 11; chap. 20, 15; chap. 31, 10 (pearls, or corals). Cf. also Luther on this point, Vol. XXII, 1415. Other modern critics assert that the book must have been written in the time of the prophets (Strack), in the days of Isaiah (Reuss, Noeldeke) or in those of Jeremiah (Oettli, Koenig). Franz Delitzsch supposes Heman to be the author; cf. Ps. 88 and 1 Kings 4, 31. Keil and others are inclined to believe the author to have been an Israelite who lived in Judah during the reign of Solomon. Many modern critics accept dates placing the writing of the book in the postexilic age (Kuenen, "about 400"; Steuernagel, "about 300"; Cornill, "during the very last times of Hebrew literature," about 250). But such an assumption must be regarded as groundless because references to Job may be found in the writings of Jeremiah and other preexilic writers; cf., *e. g.*, Jer. 20, 14—18 and Job 3, 3—10; note also Ezek. 14, 14. 20. Aramaic forms which occur in the book are to be explained by the fact that during the reign of Solomon the children of Israel had intercourse with other nations, and the Arabic words can be explained only if we accept this period; cf. 1 Kings 10, 1—10. Finally, it is altogether improbable and cannot be proved that poetry of such perfect form was composed during the postexilic period.

As may be seen from the summary statement of its contents, the entire book is a skilfully constructed, well-proportioned and rounded out, and perfect unit, a fact which alone goes far toward establishing its integrity. Still some modern critics have not only cast a doubt upon the Prolog, chaps. 1. 2, and the Epilog, both of which are absolutely essential for a correct understanding of the book, but they have also taken issue on certain speeches, or at least parts of them, as, for instance, chaps. 27 and 28; chap. 40, 10—41, 25; especially the addresses of Elihu, chaps. 32—37, are regarded as spurious and declared to have been written and inserted by some later author (Franz Delitzsch, Volck, Riehm, Strack, Koenig, Steuernagel). The arguments brought against the speeches of Elihu are these: Elihu is not mentioned in the Prolog, 2, 11; no verdict is rendered in the Epilog with regard to his discourses, 42, 7; peculiarities of speech, and especially the

fact that his speeches do not fit into the construction of the work, and that he anticipates the decision of Jehovah. But these objections are not valid and spring from an incorrect understanding of these discourses. The authenticity of this book is upheld not only by such men as Haevernick, Hengstenberg, Keil, and Zoeckler, but even Cornill and Budde have defended it.

The canonicity of the book, which has often been attacked in conjunction with a false conception and presentation of its problem, is strongly affirmed by both the Old and New Testament Church and fully established by the following Scripture-passages: Rom. 11, 35 (Job 41, 2), 1 Cor. 3, 19 (Job 5, 13), Jas. 5, 11.

3. The Psalms.

The collection of 150 sacred hymns contained in the Bible is called the Book of Psalms. They were composed by various holy men of God at different times and upon divers occasions and formed the public hymn- and prayer-book of the Israelite congregation, תְּהִלִּים (סֵפֶר), *βιβλος ψαλμῶν*, Luke 20, 42; *ψαλμοί*, Luke 24, 44; *ψαλτήριον*, *Liber Psalmorum*, *Psalterium*. In the LXX and in the Vulgate, Psalms 9 and 10, and also 114 and 115, were combined into one, respectively, but two additional psalms were formed from Ps. 116, 10—19, and Ps. 147, 12—20, so that the total number (150) remains. The LXX, however, has added a pseudographic psalm, in consequence of which it contains 151 hymns. The name תְּהִלִּים originally was used only for certain psalms, meaning hymns of praise, as, *e. g.*, Ps. 145, 1; later, however, it was applied in a broader sense to the entire collection, comprising didactic, plaintive, and prophetic selections. Other names which were used for specific psalms are: תַּפִּלָּה, prayer, hymns of supplication, Pss. 17. 86. 90. 102. 142; cf. also Ps. 72, 20; מִשְׁבִּיל, instruction, a didactic hymn, as, *e. g.*, Pss. 32. 42. 44. 45. 52—55. 74. 78. 88. 89. 142; cf. also Ps. 47, 8; מִכְתָּם, a hymn having a deeper meaning, or an epigram, or a “golden treasure,” Pss. 16. 56—60; שְׁנֵיִן, an animated poem, Ps. 7; cf. Hab. 3, 1; מִזְמוֹר, hymn of praise, or more probably a song with musical accompaniment, Ps. 3 and 56 psalms; שִׁיר, song, always used (with the exception of Ps. 46) either with מִזְמוֹר, Pss. 48. 65—68. 75. 76. 83. 87. 88. 92. 108, or together with some other clause or word, Pss. 30. 45. 46. 92. 120—134; שִׁיר הַמַּעֲלוֹת, pilgrim song, or, more likely, a song of degrees or steps.

Evidently after the pattern of the Thorah the entire collection

has been divided into five books, which, in turn, are separated from each other by doxologies: Pss. 1—41; 42—72; 73—89; 90—106; 107—150; cf. also Ps. 106, 48 and 1 Chron. 16, 36. Because of the different contents of the psalms the classifications made by expositors differ greatly. A strict classification is hardly possible, and only in a general way the following classes may be distinguished: Psalms of praise and thanks, Pss. 18. 29. 95—100. 118. 136. 144—150, and others; psalms of repentance and prayer, Pss. 3—6. 51. 88. 102. 130. 143, and others; Messianic psalms, Pss. 2. 8. 16. 22. 40. 45. 69. 72. 89. 110; didactic psalms, Pss. 1. 14. 15. 32. 119. 139, and others. The general purpose of the psalms is to present an example to all Christians in giving honor to the Lord and His Anointed by petition, prayer, praise, and thanksgiving. Cf. Luther's beautiful preface, Vol. XIV, 20. In contradistinction to the Law and the Prophets, which contain and show the objective truths of the Old Testament religion, the psalms present an insight into the religious life of the pious adherents of God and show how the objective teachings of the former have been adopted subjectively. They cover the entire field of Old Testament revelation in its dogmatical, ethical, and historico-theocratical contents. Even the minatory, or imprecatory, psalms, which in modern times have been so bitterly assailed, are no exception to this estimation, Ps. 137, 7—9; Ps. 139, 19—22; Pss. 35. 109, etc. Taken singly, each psalm has its particular purpose. The Messianic psalms are of special importance and must be understood and interpreted as direct prophecies, over against modern exegetes; cf. Luke 24, 44; Matt. 22, 42—45.

With the exception of thirty-four psalms (Pss. 1. 2. 10. 33. 43. 71. 91. 93—97. 99. 104—107. 111—119. 135—137. 146—160) every single psalm has an inscription or title, which either designates the author, Ps. 3, in all one hundred times and always with *authoris*, cf. Hab. 3, 1; Song of Solomon 1, 1, or the historical occasion, Pss. 3. 7. 18. 34. 51. 52. 54. 56. 57. 59. 60. 63. 142, or the character of the hymn, cf. the examples quoted above, or a special designation, Pss. 31. 92. 120—134 (Pss. 38. 70: "To bring into remembrance," or, "For the offering of the incense," Lev. 2, 2; Is. 66, 3), or liturgical and musical instructions, which, however, quite frequently can no longer be definitely determined upon: לְמִנְצָח, Ps. 4 and fifty-five times in all, "To the chief musician," cf. the subscription under Hab. 3, 19; עַל־הַפִּתִּית, Ps. 8. 81. 84, upon the Gittith (a musical instrument), or after the

manner of Gath; בְּנִינֹת, Pss. 4. 6. 54. 55. (61.) 67. 76, with accompaniment on strings; עַל־הַשְּׁמִינִית, Pss. 6. 12, cf. also 1 Chron. 15, 21, in the eighth, or octave, in the deeper octave, in contradistinction to עַל־עֲלֻמוֹת, Ps. 46, cf. also 1 Chron. 15, 20, "after the manner of maidens," with a higher voice, in the soprano; אֶל־הַנְּחִילֹת, Ps. 5, with flutes; עַל־שִׁשִּׁיִּים, Pss. 45. 69, cf. also Ps. 60. 80, "after, or in the manner of lilies," very likely an indication of the time or melody. This last explanation also most probably applies to אֶל־הַשְּׁחָר, Pss. 57—59. 75, "destroy not"; עַל־אֵילַת הַשְּׁחָר, Ps. 22, according to "The Morning Hind"; עַל־מֹת לֶבֶן, Ps. 9, after "Dying to the Son" or "Death Makes White"; עַל־יוֹנֶת אֶלֶם רְחֵקִים, Ps. 56, after "A Dumb Dove in the Distance"; עַל־מַחֲלָה, Ps. 53. 88, after "The Sickness."¹¹ Oftentimes more than one such specification is given in the inscription. These titles were probably placed there by the holy authors themselves, as was the Jewish custom, 2 Sam. 1, 17. 18; chap. 23, 1; Is. 38, 9; Hab. 3, 1 (also compare Ps. 18, 1 with 2 Sam. 22, 1); and without sufficient grounds, therefore, they are by modern critics declared to be untrustworthy. If, as these critics claim, these inscriptions were added at a later time, then we should expect them at the head of all the psalms and in a uniform manner. The historical statements contained in the titles also testify to their originality; cf. Ps. 34, 1 with 1 Sam. 21, 11—15; Ps. 60, 2 with 2 Sam. 8, 3—6.

In the inscriptions of the following 73 psalms, David is named as the author: Pss. 3—9. 11—32. 34—41. 51—65. 68—70. 86. 101. 103. 108—110. 122. 124. 131. 133. 138—145. His songs are remarkable for their variety of matter and manner of presentation, their vivacity and depth of sentiment, and their poetical sublimity. In addition to David the following are named as authors: Moses, Ps. 90 (cf. v. 1 with Deut. 33, 1; v. 2 with Deut. 33, 27; v. 10 with Num. 11, 31; vv. 7—12 with Num. 14, 27—37); Solomon, Ps. 72. 127; Asaph, Levite, and the chief musician of David, composer of didactic psalms, and the head of a renowned family of singers (compare 1 Chron. 6, 39 [verse 24]; chap. 15, 17. 19;

¹¹) The word סִלְחָה is also to be considered as a liturgical instruction. It occurs either in the middle or at the end of 39 psalms and 71 times in all, Ps. 46, 4. 8. 12, indicating either a climax in the musical accompaniment (the sound of trumpets being added to that of the stringed instruments), or, which is probably more plausible, designating the continuation of the stringed instruments while the singing ceases; LXX: *διὰ νάλμα*, interlude; cf. also Hab. 3, 3. 9. 13.

chap. 16, 5. 37; 2 Chron. 29, 30; Neh. 12, 46), 12 psalms: Pss. 50. 73—83; the sons of Korah, a renowned family of Levitic singers (compare Ex. 6, 21. 24; Num. 16, 1. 35; chap. 26, 11; 1 Chron. 6, 31—38 [verses 16—23]; chap. 10, 19; 2 Chron. 20, 19), 10 psalms: Pss. 42. 44—49. 84. 85. 87; Heman and Ethan, well known on account of their wisdom (compare 1 Kings 4, 31; 1 Chron. 2, 6): Pss. 88. 89. It is, however, possible that some of the inscriptions of the last-named psalms merely state that the particular psalms were transmitted to these singers or families of singers; cf. Ps. 88, 1; Ps. 39, 1 with 1 Chron. 16, 41. 42; Ps. 77, 1; in favor of this assumption it may be said that some of the psalms ascribed to Asaph and the sons of Korah originated after the time of David, as, *e. g.*, Pss. 74. 79. Modern criticism raises objections against these authors, especially against David, and denies to a greater or less extent his authorship on presumably external and internal grounds.¹²⁾ However, in addition to the inscriptions, which are unjustly declared worthless and erroneous, the poetical and musical talents of David and his activity in behalf of singing and instrumental music in the divine services are plainly stated in numerous other passages: 1 Sam. 16, 17. 18; chap. 18, 10; 2 Sam. 1, 17—27; chap. 3, 33. 34; chap. 6, 5; chap. 22; chap. 23, 1—7; 1 Chron. 16, 4. 7. 37. 41; chap. 23, 5; 2 Chron. 23, 18; chap. 29, 25—30; Neh. 12, 36; Amos 6, 5; and above all we must bear in mind the clear testimony of Christ and the apostles in this matter, Matt. 22, 43—45; Acts 1, 16; chap. 2, 25—35; chap. 4, 25. 26; Rom. 4, 6—8; chap. 11, 9. 10; Heb. 4, 7. Undoubtedly some of the fifty psalms whose author is not named must be attributed to David or at least to his age; cf. Ps. 2, 1. 2 with Acts 4, 25. 26; Ps. 95, 7. 8 with Heb. 4, 7; Ps. 105, 1—15; Ps. 96, 2—13; Ps. 106, 1. 47. 48 with 1 Chron. 16, 8—22. 23—33. 34—36. But some psalms were written by singers of later ages, extending down to the exilic and postexilic period, *e. g.*, Pss. 74. 79. 126. 137. It is, however, impossible to fix with certainty a definite time of composition in regard to all the anonymous psalms, and therefore the assumption of modern liberal critics that the great majority of psalms were written in the postexilic age and many of them in the times of the Maccabees,

12) Franz Delitzsch accepts 44 Davidic psalms; F. W. Schultz, 17; Hitzig, 14; Koenig, 12; Ewald, 11; Riehm, 10; Baethgen, 1 (revised); Cornill, "at the most, only the small portion of Ps. 24, 7—10"; Gunkel, Wellhausen, Duhm, Cheyne, accept none at all.

or even still later, is altogether unjustifiable. Neither the contents nor the language requires the setting of so late a date. Furthermore, the Canon had been closed ever since the time of Ezra and Nehemiah, and therefore the view that the Prophets are older than the Law and that the Psalms are younger than either of them, and also the assumption that the piety of the psalms followed upon the legalistic piety of the period of Ezra, has absolutely no basis in either Scripture or history and is nothing but a fabrication of history (Reuss, Wellhausen, Cornill, Duham, Cheyne); cf. also Amos 5, 23; Ps. 137, 3; Eccles. 47, 9—12; 1 Macc. 7, 16. 17 (Ps. 79, 2. 3).

In regard to the collection of these single hymns into a whole, it may be taken for granted that already at David's time there were certain groups, according as they became necessary when the psalms were used in the Temple-worship. Cf. the frequently occurring term *תְּהִלָּה* and Ps. 72, 20; 2 Chron. 23, 18. Our present collection, however, has undoubtedly been compiled and arranged by *one* man and at *one* time. This assumption is supported by the fact that the psalms are grouped according to certain principles: with respect to the author, Pss. 3 ff. 42 ff. 73 ff.; with regard to the outward relationship they bear to one another, Pss. 52 ff. 56 ff. 120 ff.; with respect to the similarity of their contents, Pss. 95 ff. 145 ff.; with regard to the different divine names, Jehovah (especially in the first, but also in the fourth and in the fifth book) and Elohim (especially in the second, but also in the third book); cf. also Pss. 14 and 53. Jerome had good reasons to regard Ezra as the compiler; others have thought that it was Nehemiah; cf. also 2 Macc. 2, 13.

The authenticity, integrity, and canonicity of the Book of Psalms has never been doubted either in the Jewish or in the Christian Church; the objections mentioned in the foregoing paragraphs have all been raised in modern times. In the Canon it is the foremost book of the Hagiographa, and it is acknowledged in a most striking manner by Christ as being of divine origin. Luke 24, 44. In the New Testament fifty-nine quotations from the Psalter are to be found in twelve different books; cf., e. g., the references mentioned in the foregoing paragraphs.

4. The Book of Proverbs.

The Proverbs of Solomon, *מִשְׁלֵי שְׁלֹמֹה*, *παροιμῖαι Σολομῶντος*, *Proverbia*, are not proverbs in the common sense of the term, neither are they products of human speculation or observation,

but a fruit of Hebrew wisdom (חֵכְמָה), which has the fear of God for its principle and has made divine truths the object of pious meditation and reflection. For this reason Jewish and Christian scholars have called it the Book of Wisdom; cf. Eusebius, IV, 22. In opposition to the false wisdom of the world this book points out and declares the Son of God as the true Fountain of wisdom, especially in chap. 8 (cf. the term *λόγος*, John 1, 1—18); and then it points out the true way to wisdom by a believing and obedient acceptance of the divine Word (cf. the theme, chap. 1, 7) over against an unbelieving contempt thereof, which is defined as folly (sin, wickedness). Luther, XIV, 26—31.

This wisdom-truth is presented in very diverse manner and form, which is pointed out already in chap. 1, 6. The usual form, especially found in the second part, consists in sentences of two members, which are generally antithetical, chap. 10, 1—22, 16, but also in comparisons, chap. 6, 27—29, riddles, chap. 30, 24—31, and lengthy discourses, chap. 31, 10—31, so that all forms of Maschal poetry occur in the book.

After an introduction, chap. 1, 1—6, the book is divided into three distinct parts, each of which is headed by a separate superscription. The first major division, chaps. 1—9, which, in turn, also contains three distinct sections, chaps. 1—3. 4—7. 8—9, presents a description and commendation of wisdom especially for young persons. The second division, chaps. 10—24, contains a number of maxims loosely connected with each other, like pearls in a necklace, presenting the most precious wisdom-truths in verses of two members, each of which carries out a new thought. It is to be noted, however, that this form of presentation is dropped after chap. 22, 17, and proverbs having more than two members are introduced as “Words of the Wise,” a supplement, as it were, to the foregoing, chap. 24, 23. The third division, chaps. 25—29, contains a collection of Solomon’s proverbs compiled in the time of Hezekiah by a group of men very likely appointed especially for this work; here we find comparisons in chaps. 25 and 26, while in chaps. 27—29 contrasts are given. Three appendices of a very different nature form the conclusion of the book: chap. 30, 1—33; chap. 31, 1—9; chap. 31, 10—31.

According to the superscriptions, chap. 1, 1; chap. 10, 1; chap. 25, 1, which have been questioned by modern critics without sufficient grounds, the Proverbs were spoken by King Solomon, who was renowned because of his great wisdom, 1 Kings 3, 12; chap. 4, 29—34; chap. 5, 12; chap. 10, 1—9; cf. also 1 Kings 4, 32. 33;

Eccl. 12, 9. This fact cannot be assailed on account of the great number and variety of the Proverbs (cf. the passages previously mentioned) nor on account of their varying form (in chap. 10, 1 to 22, 16 they are mostly made up of two antithetical members, while in chap. 22, 17—29 maxims of three synthetic members are often to be found. Authors do not always retain the same form at all points; the sayings are grouped according to their kind). Neither is Solomon's authorship weakened by the fact that other wise men are mentioned and their proverbs incorporated into the book (cf. Eccl. 12, 11), or because the same proverbs or expressions are given more than once (four proverbs of the third part are precisely or at least partly identical with sentences occurring in the second part; cf. chap. 25, 24 with chap. 21, 9; chap. 26, 22 with chap. 18, 8; chap. 27, 12 with chap. 22, 3; chap. 27, 13 with chap. 20, 16; in this connection also the difference of the second and third parts should be noted and cognizance also taken of the fact that an author often repeats the same thought; cf. also chap. 21, 9. 19). It cannot, however, be definitely stated whether Solomon wrote the first two parts in his own hand, or whether they were merely written under his direction, or whether they were recorded at a later date, which undoubtedly was done with the third part, chaps. 25—29; cf. Luther, XIV, 31. 1 Kings 4, 32. 33 speaks in favor of this latter assumption and also for the supposition that the 935 religio-ethical proverbs in the present book are an epitome taken from a larger collection covering the entire field of human knowledge. It is certain, however, that at the time of Hezekiah a collection was already at hand, chap. 25, 1, and therefore the appendices and the conclusion of the entire book were most probably added at this time and in the city of Jerusalem. Modern critics do not only more or less deny Solomon's authorship of Proverbs, but they also strive to place the origin of certain parts and the editing of the book in the postexilic Persian or Greek age (Cornill) or in the Ptolemaic age (Budde). But this is refuted by Ecclesiasticus, which strives to appear similar, but whose doctrine is of an entirely different nature.

Of the appendices mentioned previously, chap. 30 contains the teachings of Agur, the son of Jakeh, chap. 31, 1—9 the words of King Lemuel, which were taught him by his mother, chap. 31, 10—31 the praise of a virtuous woman in the form of an alphabetical hymn. The names of Agur and Lemuel (one who is turned to God, 1 Kings 3, 3) are understood by older expounders as symbolical names of Solomon; in the former case this is improbable

on account of the context, but in the latter case it is possible; cf. also 2 Sam. 12, 25. The puzzling designation in the superscription of chap. 30, 1 b: "Ithiel, Ithiel, and Ucal" is very likely, with different vowel points, a part of the text.

The canonicity of the book, which was never questioned in ancient times, but has been attacked in modern times (Kahnis and others), is established by Rom. 3, 15; chap. 12, 20 (Prov. 1, 16; chap. 25, 21. 22); 1 Pet. 4, 8. 18 (Prov. 10, 12; chap. 11, 31); 2 Pet. 2, 22 (Prov. 26, 11).

5. Ecclesiastes.

This singular and, in many respects, difficult Book of Ecclesiastes is called *Koheleth* in the Hebrew Bible, according to chap. 1, 1. 12; chap. 12, 8—10; chap. 7, 27; in the LXX it is named *ὁ ἐκκλησιαστής*; in the Vulgate, *Ecclesiastes*. קהלת is to be regarded as masculine, chap. 1, 1. 12, and designates a preacher speaking in a congregation, while the feminine form is to be taken as an abstract designation of the office attached to the person performing the duties of this office; cf. Ezra 2, 55. 57; Neh. 7, 57. 59.

According to the testimony which the book itself offers, Solomon alone can be regarded as being this Preacher, even though he does not apply this name to himself; chap. 1, 1. 12. 16. 17; chap. 2, 3—9, etc.; chap. 12, 8; cf. Jer. 1, 1; Neh. 1, 1. For this reason the old Jewish Church and also the old Christian churches have at all times and unanimously accepted Solomon as the author of the book. There was, however, some difference of opinion as to whether Solomon himself recorded these discourses; cf. Luther, XIV, 30; Prov. 25, 1; the Book of Job. Grotius was the first one to doubt the authorship of Solomon, and his views have been accepted by the rationalistic and almost all modern critics and expounders. Even Haevernick, Hengstenberg, and Keil have assailed the origin of this book, while Hofmann, Hahn, Hoelemann, Boehl, Ad. Zahn, Greve, and Rupprecht admit Solomon to be the author and even take up the cudgels in defense of his authorship. The claim is made that *Koheleth* is a book which originated during the Exile, or in postexilic times, or even at a later date, and that its unknown Jewish author, after the manner of a poetic fiction, assumes to be Solomon, who was world-famous for his wisdom. But all the objections raised against the authorship of Solomon are not convincing and may easily be disproved. For instance, chap. 1, 12: "I was king" (but Solomon speaks these

words in retrospection; cf. also Ex. 2, 22; Neh. 1, 11). Aramaic forms of speech are said to occur in the book (but other investigators greatly reduce the number of Aramaic peculiarities and sufficiently explain those that do occur; also other foreign words were introduced into the Hebrew language during the time of Solomon; the book may not have been written until a later date; the whole argument based on language is not valid). The social conditions mentioned are said to speak against Solomon, chap. 4, 1; chap. 5, 7; chap. 10, 5—7 (but Solomon was well acquainted with conditions in other countries; cf. the oft-recurring phrases “under heaven” and “under the sun,” chap. 1, 13, 14; chap. 2, 17; chap. 3, 16; chap. 4, 1, 7; chap. 5, 12; chap. 6, 1; chap. 8, 9, 16; also Ps. 55, 10—12; 1 Kings 12, 4, 10, 11). There are said to be indications pointing to various authors, academics, rabbinical learning, and extensive literary activities, chap. 12, 11, 12 (but that one shepherd is Solomon, who speaks in an assembly of wise men; Luther, XIV, 30; cf. Prov. 22, 17; chap. 24, 23; 1 Kings 4, 31, 32, and the many writings mentioned in the books of Samuel, Kings, and Chronicles). Political conditions and foreign dominion are supposed to argue against Solomon, chap. 4, 13—16; chap. 5, 8; chap. 8, 1—5, 9; chap. 9, 13—16; chap. 10, 4, 16—20 (but these imagined allusions are not of such a nature that they can be referred only to the Persian or even the Greek age; cf. what has just been said with reference to the social conditions and what will be brought out later in regard to points of contact of Ecclesiastes with Proverbs).

The theme of the book is set forth in chap. 1, 2, after which four distinct discourses become evident, each of which takes up the chief thought of the book from a different viewpoint: chaps. 1 and 2; chaps. 3—5; chap. 6, 1—8, 15; chap. 8, 16—12, 7; and following this we find the conclusion of the book in chap. 12, 8—14. Both the old Jewish and the ancient Christian Church assumed that Solomon spoke these words in his old age, chap. 11, 9; chap. 12, 1—7, at Jerusalem, chap. 4, 17, in order to undo as much as possible the offense he had given, 1 Kings 11, and to warn others against the follies and sins which he had himself committed; cf. his “confession,” chap. 7, 27—29; Stoeckhardt, *Biblische Geschichte des Alten Testaments*, p. 288. He confesses that he sought in vain for peace of soul in riches and honor, in sensual pleasure and power, and in wisdom and philosophy, because all earthly things and human undertakings are intermingled with trouble, care, want, and vexation, and are unsatisfactory and vain,

הַבַּל הַבָּלִים, *vanitas vanitatum*, chap. 1, 2—12, 8. But he also plainly shows that it is possible for man, without setting his affection on things of this earth, to enjoy the gifts of God in the proper fear of the Lord and love of His Word, exercising benevolence, and always remembering the Judgment which awaits every one; chap. 2, 24; chap. 3, 13, 17; chap. 4, 17; chap. 5, 1—6, 18; chap. 11, 1, 2, 9; chap. 12, 13, 14. Luther, XIV, 32, 33.

The form of the discourses of Ecclesiastes is poetico-rhetorical, which, as well as the thoughts expressed, often reminds one of the Proverbs of Solomon; compare chap. 4, 6 with Prov. 15, 16; chap. 8, 2 with Prov. 24, 21; chap. 8, 3 and 10, 4 with Prov. 16, 14, 15 and 25, 15; chap. 8, 4, 10, 20 with Prov. 19, 12; chap. 20, 2; compare the favorite word of Ecclesiastes הַבַּל, vain, with Prov. 13, 11; chap. 26, 6; chap. 31, 30. However, the proverbs in this book (cf. chap. 12, 9) are not loosely placed together, but are rather presented in an argumentative way and interwoven with reflections taken from experience and from the observation of human nature. This poetico-rhetorical structure is also discernable from certain forms which often reoccur; cf. chap. 2, 15, 19, 23; chap. 8, 10, 14. — chap. 1, 14; chap. 2, 11, 26; chap. 4, 16. — chap. 2, 1; chap. 3, 18, etc.; chap. 3, 2—8. The unity of the book and its evident design have in spite of single attacks, also been defended in modern times.

Alongside of the authorship of Solomon the canonical and divine character of the book has also been attacked. Especially in modern times critics and scoffers have claimed that it preaches materialism, atheism, pessimism, fatalism, skepticism, and Sadduceeism. Conservative scholars like Haevernick, Hengstenberg, Keil, and others, while rejecting the authorship of Solomon, thought that the book originated in the age of Ezra and Nehemiah, when the people felt the oppression of a heathen government and the delay of fulfilment of prophecy, and in the stress of those times were governed by a spirit of self-righteousness, unrepentance, and skepticism as to the justice of God's government of the world (cf. Malachi). Liberal critics, however, have placed its origin in the third, second, or first century B. C., claiming that it was written by an Epicurean (De Wette), or by a Stoic (Ewald), or by a Sadduceeic physician (P. Haupt), or that it is "a reflected image of Sadduceeic notions contrasted with pharisaic tendencies" (Koenig). But the passages against which a charge has been laid, *e. g.*, chap. 3, 12, 18—22; chap. 8, 15; chap. 9, 2; chap. 11, 9 a,

can well be defended by a careful exposition in which the wording and the context are closely considered; cf. also chap. 8, 12; chap. 11, 9 b; chap. 12, 7 (Gen. 2, 7); chap. 12, 13. 14; chap. 3, 14. 17, and Luther, V, 1435. 1436. When an appeal is made to the so-called more liberal opinion of Luther, the fact is overlooked that the passage in his *Table Talk* (XXII, 1411) very likely has confused Ecclesiastes with Ecclesiasticus (cf. XXII, 1825), and especially, that Luther has expounded the entire book as canonical, V, 1372; cf. in particular 1576. In spite of the objections raised against it on account of its peculiar contents, the old Jewish and the Christian Church always regarded the book as canonical, which is inconceivable with a pseudonymic and late production; and also the New Testament has unmistakable allusions to it; cf. John 3, 8 (Eccl. 5, 11); Rom. 2, 16 (Eccl. 12, 14; 1 Tim. 1, 5 (Eccl. 12, 13)).

6. The Song of Solomon.

In the Hebrew tongue the Song of Solomon is called שִׁיר הַשִּׁירִים, Song of Songs, that is, the choicest and most excellent song, and in the LXX it is called ᾠδα ᾠδαίων, while in the Vulgate it is known as *Canticum Canticorum*. The English term Canticles is not exact, because the book is not a collection of songs, but rather a coherent, undivided poem (Song of Solomon, Song of Songs). In the superscription Solomon is named as the author, and he is repeatedly mentioned in the book; twice he is plainly alluded to as king, cf. chap. 1, 5; chap. 3, 7. 9. 11; chap. 8, 11. 12, and according to 1 Kings 4, 32 he composed a great number of songs. The contents of the book agree with this assumption, cf. chap. 1, 4. 12; chap. 7, 5 (king); chap. 6, 7. 8 (queens); chap. 1, 9 (the wagons of Pharaoh); chap. 4, 4 (the tower of David); chap. 1, 5; chap. 2, 7; chap. 3, 5. 10; chap. 5, 8. 16; chap. 8, 4 (the daughters of Jerusalem). Furthermore, the great number of names of animals and plants mentioned in the book, as well as the allusion to products known in the age of Solomon, cf. 1 Kings 4, 33, and numerous expressions found also in Proverbs speak for Solomon, so that also in modern times his authorship is admitted by such well-known critics as Hengstenberg, Hofmann, Franz Delitzsch, Keil, and Zöckler. Neither the peculiarities of speech (Aramaic expressions, Persian and alleged Greek words, פִּרְדִּים, chap. 4, 13, cf. Neh. 2, 8; Eccl. 2, 5; אֶפְרַיִם = *φωρεῖον*, chap. 3, 9) nor the contents of the book are just grounds for discarding the authorship of Solomon and placing the book, as many

modern critics would do, in the Persian or even the Grecian age (Strack: "not prior to 500"; Cornill: "in the fourth century at the earliest"). Just in Solomon's time foreign words could easily find their way into the language as a result of the intercourse with other peoples; besides, because the development of the Hebrew language in general and of certain single words in particular is still a moot question, it cannot be satisfactorily determined, as other works of literature are lacking; and the arguments presented against the contents of the book result from a false conception of it.

The contents and purpose of no other book in the Bible have been debated and argued as much as this one. The Song of Songs is not a collection of amorous-idyllic love-songs (as Herder, De Wette, and P. Haupt assume, Herder regarding them as cordial and tender while Haupt designated them as sensual); nor is it a drama narrating the triumph of true love over social rank (Hitzig, Ewald, Klostermann) or a secular bridal hymn, composed for the marriage of Solomon (Grotius), or a collection of wedding-hymns (Kautzsch, Siegfried, Budde); neither is it a poetically idealized presentation of a love affair of Solomon, through which the mystery of matrimony, as a type of the union of the Lord with His Church, is developed in a dramatic way (Franz Delitzsch, Naegelsbach), etc. Luther's explanation of the book as referring to the good government and kingdom of Solomon does not hit the mark; cf. his prefaces, XIV, 29; V, 1580 f., and his exposition, V, 1584. Over against these and other literal and typical interpretations the mystic, or allegoric, view must be regarded as the correct one, and it has always been the accepted interpretation in the Church of the Song of Songs. It is a spiritual bridal hymn, in which the intimate relation between the Lord and His Church is portrayed. Christ, the heavenly Bridegroom, is portrayed as filled with love towards His bride, the Church, and He is dearly loved by her; and when He is lost by her, she seeks Him with painful lamentations, and finally He is found by her, and a permanent union is effected. Only the allegorical interpretation, in which the names Solomon ("the peaceful one" [masc.], 1 Chron. 22, 9) and Shulamith, chap. 6, 13 ("the peaceful one" [fem.]) are to be regarded as symbolical, while not each single stroke of the pen, as it were, and expression is to be expounded, justifies the acceptance of this book into the canon. This interpretation is suggested and supported by numerous passages in both the Old and the New Testament, Ps. 45;

Is. 54, 5; chap. 62, 4, 5; Jer. 2, 2; chap. 3, 19, 20; Ezek. 16; Hos. 1—3, especially chap. 2, 19, 20; Matt. 9, 15; chap. 22, 2; chap. 25, 1; John 3, 29; 2 Cor. 11, 2; Eph. 5, 25—32 (Song of Songs 4, 7); Apoc. 19, 7; chap. 21, 2; chap. 22, 17. In modern times Hengstenberg, Gerlach, Keil, Rupprecht, and others have defended this spiritual interpretation, showing both from the contents and from the expressions used in the book that it is the only proper one. Cf. also *Lehre und Wehre*, 54, 107: "Summarische Auslegung des Hohenliedes." A true understanding of the way of salvation, a living experience of the grace of God, and a sincere love of Christ are prerequisites for a proper understanding of the book, which has always been a rich source of holy mysticism.

The whole book shows an inner unity and completeness. It is not a drama with continuous progressive action nor a melodrama, even though it contains some dramatic points, but according to its title, chap. 1, 1, and character it belongs to the genus שִׁיר. The book is divided into two closely corresponding parts: chap. 1, 1—5, 1 and chap. 5, 2—8, 14, each of which comprises three sections. These six sections describe the yearning of the lovers, chap. 1, 2—2, 7, the respective search for, and the finding of, each other, chap. 2, 8—3, 5, the union (marriage), chap. 3, 6 to 5, 1, the separation and reunion, chap. 5, 2—6, 9, the extolling of the lovers, chap. 6, 10—8, 4, the true, eternal alliance of love, chap. 8, 5—14.

The canonical character of the book, which at one time was discussed by Jewish Rabbis, has always been acknowledged by the Jewish and the Christian Church. Cf. also Apoc. 3, 20 (Song of Songs 5, 2).

C. THE PROPHETIC BOOKS.

1. Introductory Remarks.

The prophets whom God by a direct calling gave to the Old Testament covenant people in addition to the priests were what their official name implied, נְבִיאִים, προφήτης, "speakers," proclaimers of divine revelations which had been given them, Ex. 7, 1, 2; chap. 4, 14—16; Deut. 18, 18, 19; Jer. 1, 9. It was their duty further to reveal to the people the counsel and the will of God contained in the Law, to apply the promises and the threats of the Law to the persons and the conditions of their times, to bring the entire revelation of the Law to its goal, or purpose, Gal. 3, 19—4, 7, and to prophesy of the coming Messiah, who is the end of the Law, Rom. 10, 4; 1 Pet. 1, 10, 11. Cf. Luther,

XIV, 32. They are also called seers, רֹאֵה, 1 Sam. 9, 9, and הֹזֵה, Amos 7, 12 (men of God, אִישׁ-אֱלֹהִים, 1 Sam. 2, 27, cf. 2 Pet. 1, 21; messengers of the Lord, מַלְאֲכֵי יְהוָה, Hag. 1, 13; servants of the Lord, עֲבָדֵי יְהוָה, Amos 3, 7). Also by these names they are designated as organs of God, men who in a supernatural way, without any operation on their part, but as conscious and willing instruments of the Holy Spirit, received that which they were to reveal, 1 Pet. 1, 10, 11; 2 Pet. 1, 21. The mode of their proclamation differs, Joel 2, 28. The most common way is the so-called prophetic speech, in which the prophet speaks or writes down what he has heard and received from Jehovah through an inward communication (דְּבַר יְהוָה, נִאֵם, Is. 1, 24; Hos. 1, 1). A second way is the picture, the prophet painting or describing what God has given him to see in a vision or in a dream, Is. 6, 1; Ezek. 1, 4; Dan. 7, 1, 13; Zech. 1—6. A third way is the so-called symbolic act, in which the prophet, acting upon the command of God, demonstrates in his own person or by some special activity the present condition of the people or what shall become of them. Hos. 1; Ezek. 4; chap. 24; Is. 8; Jer. 19; chap. 32.

Prophecy, in the broad sense of the term, is older than the prophetic writings and just as old as the revelation of God to man (Gen. 4, 26; Noah, 2 Pet. 2, 5; the patriarchs, Gen. 12, 8; chap. 26, 25; chap. 33, 20; especially Moses, Deut. 18, 15—18; chap. 34, 10—12). Since the days of Samuel, however (about 1100 B. C.), the prophetic office was established in Israel. At first the prophets brought their influence to bear only through word and deed (Samuel, Elijah, Elisha) and were occupied solely with the domestic affairs of the people, fulfilling the duties of their office jointly with the kings, if these were found to be God-fearing; but if the latter were wicked, the prophets rose in opposition to them. Since the 9th century B. C., however, the duties of the prophetic office became more comprehensive; the prophets reduce their prophecies to writing, and they occupy themselves with the world-powers of Asia, which were destined to be a rod of correction for the Israelitic nation. Their work consisted in preaching the Word of God in its twofold relation of instruction and punishment and in foretelling the future, which in spirit they already saw as present (*perfectum propheticum*), especially the comforting advent of the Messiah and His kingdom. Three periods of prophecy are to be distinguished in the preexilic age: 1) The period before Isaiah (Obadiah, Joel, Jonah, Amos, Hosea),

2) Isaiah and his age, the climax of prophetic activity (Isaiah, Micah), and 3) the period after Isaiah (Nahum, Habakkuk, Zephaniah, Jeremiah). Then follows the period of the Exile with (Ezekiel and Daniel,) the latter appearing in the Hebrew Bible in the section containing the Hagiographa; and after this comes the postexilic period (Haggai, Zechariah, Malachi). Isaiah, Jeremiah, and Ezekiel are called the major prophets because of the great range which they cover; Luther has taken Daniel into this group. The minor prophets are called by this name because they had much smaller spheres of activity. They comprise a unit called *δωδεκαπρόφητον*. Cf. also Ecclus. 49, 12.

2. Isaiah.

Isaiah, *ישעיה*, that is, Jehovah is salvation, *Ἡσαίας, Isaias*, was the son of Amoz, who is otherwise unknown to us, chap. 1, 1. He was very likely descended from a noble family, and according to Jewish tradition was even of royal parentage. He lived in Jerusalem, was married, and had two sons, whose names were symbolical, chap. 7, 3; chap. 8, 1—3. He prophesied in the Kingdom of Judah against Judah and Jerusalem during the reign of Uzziah, Jotham, Ahaz, and Hezekiah, chap. 1, 1, being called as a prophet in 758, the same year in which Uzziah died, chap. 6, 1, and continuing actively at least until the fourteenth year of the reign of Hezekiah (714), chap. 36, 1. If he lived until the end of Hezekiah's reign, 698, and if the Jewish tradition is correct which claims that he suffered martyrdom under Hezekiah's son and successor, Manasseh, Heb. 11, 37 (*ἐπρόσθυσαν*), then his activity extended over a period of sixty years, an activity surpassing that of all other prophets, viewed from both an extensive and intensive standpoint, and, at that, falling in the most important and decisive time of the Jewish theocracy.

The conditions in this period must be considered carefully in order to understand Isaiah's prophecies correctly; cf. Luther, VI, 4. 10. The reign of Uzziah, or Azariah, marked a period of outward prosperity, 2 Kings 14, 21. 22; chap. 15, 1—7; 2 Chron. 26, and this good fortune continued throughout the reign of Jotham, 2 Kings 15, 32—38; 2 Chron. 27. However, alongside of the correct outward form of worship a proud spirit of self-confidence and divers heathen practises arose, Is. 2; chap. 3. With Ahaz began a period of great external and internal decay: gross idolatry, human sacrifices, sacrilege of the Temple, seeking help from Assyria, which now began to be a rod of correction for Israel

and Judah, 2 Kings 16; 2 Chron. 28; Is. 7. However, better times dawned for Judah under Hezekiah, while the Kingdom of Israel was being destroyed in 722. Hezekiah eliminated the idolatrous practises from the Temple-worship and arranged for a great and proper celebration of the Feast of the Passover. He dissolved his connection with Assyria and was delivered from this world-power in a wonderful manner. Later, however, his ambition brought him into closer relations with the new and growing world-power of Babylon, which was destined to become Judah's rod of correction. 2 Kings 17—20; 2 Chron. 29—32; Is. 36—39. Cp. Stoeckhardt, *Jesaja*, pp. IV—VII. According to these different conditions and happenings the activity of Isaiah shaped itself differently. To unbelievers and ungodly people he proclaimed God's punishments in their full severity; but to the "remnant," the believers, the pious people, he prophesied the redemption which would extend over all judgments and told them of the coming Messiah and His kingdom and the eternal glory in the world to come.

Isaiah, who lived and labored in this important period, midway between Moses and Christ, is the foremost prophet of the Old Testament, and his book occupies the first place both with regard to its size and its contents. The lofty, rich, and manifold contents of the book correspond well with the sublime, powerful, and majestic presentation and language. In his announcement of divine judgments he is earnest, compelling, cutting, and even demolishing, but in his message of salvation he is to the same extent friendly, winning, encouraging, and sweet; and he is picturesque. He is a master of all the different forms of speech and brings their various powers into play: antitheses, paronomasia, imagery, and the manner of presentation is always wonderfully well chosen to conform with the contents. His characteristic peculiarity is the sublime, majestic, and easy flow of language.

Two major parts comprise the book of this prophet; the first embraces chaps. 1—39 and the second chaps. 40—66, and the contents of each of these two parts group themselves around a historic fact. The fact that Ahaz, chap. 7, seeks the help of Assyria against the threatening invasion of Israel and Syria and in wanton unbelief rejects the help of God which had been promised by the prophet, was plain evidence that Judah had abandoned the covenant of Jehovah and was now entering into a league with the heathen world-power. Because of this apostasy the prophet announces God's punishment to the ungodly people, chaps. 1—6.

This punishment began with the invasion of Sennacherib, but was checked for a time by the pious Hezekiah, chap. 7, 17; chaps. 36 and 37. In connection therewith the prophet portrays the final destiny of the enemies of God and of His people. (Assyrian Part.) The discourses written in this part were spoken in the days of Uzziah, Jotham, Ahaz, and in the first years of the reign of Hezekiah. The second major part of the book is introduced by the report, chap. 39, that Hezekiah, in his ambition, showed his treasures to the ambassadors of the Babylonian king and thus formed a closer connection with the rising world-power. For this reason the prophet foretells the future Babylonian Captivity to the descendants of Hezekiah and to the people, who were continually sinking deeper into the mire of unrepentance and unbelief, chap. 39, 6—8; 2 Kings 20, 12—19. In the following chapters, however, he proclaims abounding consolation and certain deliverance for the repentant and believing exiles. (Babylonian Part.) The discourses of this section were spoken in the later years of Hezekiah. In each of these two major parts minor divisions are plainly evident. The first major part contains seven cycles of discourses, the contents of which may, in a general way, be thus described: 1) The punishment of the people which grew more and more obdurate for its religious and moral apostasy. Chaps. 1—6. 2) The consolation of the Immanuel in the judgments. Chaps. 7—12. 3) Fourteen separate discourses directed mostly against different nations. Chaps. 13—23. 4) Eschatological prophecy of the final judgment and of the kingdom of God. Chaps. 24—27. 5) Discourses of woe to the people seeking help from the world-power. Chaps. 28—33. 6) Prophecies concerning the judgment of the world and the deliverance and glorification of the Church. Chaps. 34, 35. 7) A historical report of the occurrences during the last years of Hezekiah's reign. Chaps. 36—39. The second major part comprises three cycles of speeches, which are clearly and beautifully marked by refrains. Chap. 48, 22; chap. 57, 21; chap. 66, 24. Each of these cycles consists of nine prophetic discourses, which correspond with the common division into chapters; and generally speaking, their contents may be summed up thus: 1) The certainty of a deliverance from Babylon, grounded upon the infinite difference between Jehovah and the idols. Chaps. 40—48. 2) The servant of Jehovah in his humility and glory. Chaps. 49—57. 3) The glory of the New Testament Church in time and eternity. Chaps. 58—66. It is well to note that the individual discourses in both parts are arranged neither entirely

in a chronological order nor uniformly according to the similarity of contents; rather, both points of view are combined for the purpose of best showing the connection and the development of the wonderful work, which Isaiah probably arranged in its present form towards the end of his long life. The dates which are mentioned in the book, chap. 6, 1; chap. 7, 1; chap. 14, 28; chap. 20, 1; chap. 36, 1, are landmarks in a continuous line; but especially chaps. 13—23 also show clearly the classification according to contents. Three principal thoughts extend throughout the entire book and are continually repeated in ever new deductions: the judgment over God's people, the downfall of the world-power, and the final redemption through the Messiah. Particularly noteworthy in both parts are the many Messianic prophecies, which are wonderfully clear and sublime and, according to the character of prophecy, often appear in the midst of historical discourses and prophecies; cf. Luther, XIV, 1025. These prophecies speak of the person and the threefold office of the coming Messiah, His two states, the Church of the New Testament, her gifts and blessings, her spread among the heathen people, and her final glorification. Because of these prophecies Isaiah has been correctly called the Evangelist of the Old Testament. Cf. especially chaps. 2. 7. 9. 11. 25. 26. 35. 40. 42. 50. 52—55. 60—62. 65.

The book bears the title of "The Vision of Isaiah," chap. 1, 1; and Isaiah's name is thereafter mentioned repeatedly in the book, chap. 2, 1; chap. 7, 3; chap. 13, 1; chap. 20, 2. 3; chap. 37, 2. 5. 6. 21; chap. 38, 1. 4. 21; chap. 39, 3. 5. 8. This title must be regarded as giving the name of the author, which is the case with the other prophets who recorded their oral sermon at an earlier or later date in their lives. Compare, *e. g.*, Jer. 1, 1. 2 with chaps. 36. 45; Hab. 1, 1; chap. 2, 2; chap. 3, 1. The testimony which the book offers in its own behalf is further established by 2 Chron. 32, 32, Eccles. 48, 23—28, and particularly by the New Testament, which has 72 quotations from Isaiah and mentions his name 21 times. For this reason the Jewish and the Christian Church have both at all times and in all respects accepted the authenticity, integrity, and unity of the book; Aben-Ezra and Spinoza are the only ones who have expressed doubts with regard to the genuineness of the second part. Since the rise of Rationalism, however, more and continually stronger efforts have been made to discredit single chapters and discourses of the first part and, above all, to deny the authorship of Isaiah for the second part. And while the attacks on the first part have mostly been made

by liberal critics, even a number of more conservative critics have denied the authenticity of the second part (Oehler, Delitzsch, Orelli). Unbelief is at the bottom of all their attacks.

In the first part, doubt is cast particularly upon the following sections: the prophecies against Babylon, chap. 13, 1—14, 23; chap. 21, 1—10, which are ascribed to a writer who lived during the Exile (Hitzig, De Wette, Ewald, Bleek, Delitzsch, Strack). But in regard to these very sections we have the testimony which the book itself offers, chap. 13, 1; prophets are indeed able to look into the future; the close connection with regard to Assyria, chap. 14, 24—27, indicates the age of Isaiah; later prophets were acquainted with this prophecy and made use of it; cf. especially Jer. 50 and 51. — The eschatological parts, chaps. 24—27, 34 and 35 are in like manner placed in the post-Isaian, or exilic, or even postexilic period (Ewald, Delitzsch, Driver, Kuenen, Cornill). But these discourses form a fitting conclusion to the preceding prophecies; the language is the language of Isaiah; the doctrine of the resurrection of the dead, chap. 26, 19, does not appear for the first time in the postexilic age, cf. Job 19, 25—27; Hos. 13, 14; Ezek. 37; these discourses are also familiar to later prophets. — In regard to the historical section, chaps. 36—39, it is claimed that it could not have been written by Isaiah (Strack, Sellin). The fact, however, that this part corresponds almost exactly with 2 Kings 18, 13, 17 to chap. 20, 19 (but note also the differences) does not prove that this section was taken over from 2 Kings; the chronological reference, chap. 36, 1 is unjustly attacked, and the murder of Sennacherib may have occurred while Isaiah still lived. — Modern critics (Stade, Kuenen, Koenig, Cornill, Cheyne) also attack other portions of the first part, one this, another that section, but on even less tenable grounds. According to Cornill the only parts which are not attacked are: chap. 1; chap. 2, 5—11, 9; chap. 14, 28—32; chap. 17, 1—11; chap. 18; chap. 20; chap. 22; chaps. 28—31.

Modern critics are almost unanimous, however, in denying the authorship of Isaiah for the second part, ascribing it to an unknown prophet who lived during the latter part of the Exile (the Great Unknown, Deutero-Isaiah), notwithstanding the verdict of Cornill and others that it "unquestionably belongs to the grandest and most sublime parts which the entire Old Testament contains." The neo-modern critics have also abandoned the unity of Deutero-Isaiah and have assumed various authors who wrote these chapters at different intervals (Trito-Isaiah, Tetarto-Isaiah,

Pempto-Isaiah, Ebed-Yahve-Songs). But here also the arguments which are presented are not convincing: A vocabulary and style different from that in the first part (but, in addition to the general precariousness of any proof deduced from language differences, we must consider the varying contents and the purpose of both parts: the first part contains "*prophetias magis legales*" and the second part "*prophetias magis evangelicas*" (Calovius), and furthermore, a long period of time may have elapsed between the composition of the first and second parts).—An entirely different trend of thought from the first part; *e. g.*, no mention is made of the Messianic King, chap. 7, 14; chap. 9, 6, 7; chap. 11, 1—6; but, on the contrary, the Servant of the Lord is prominently set forth, chaps. 42. 44. 49. 53 (but new channels of thought do not discredit the unity of any composition, and even here there is a connection between the two parts; comp. chap. 11, 1 with chap. 53, 2; chap. 11, 6—9 with chap. 65, 25; chap. 35, 10 with chap. 51, 11; chap. 7, 3; chap. 10, 20—22; chap. 11, 11. 16; chap. 28, 5 (the rest will be converted) with chap. 59, 20; chap. 1, 4; chap. 10, 20; chap. 12, 6, etc. (the holy one of Israel) with chap. 41, 14. 16. 20, etc.).—The Babylonian Captivity is presupposed and not previously announced; *e. g.*, chap. 43, 14; chap. 44, 26. 28; chap. 45, 13; chap. 64, 8—12 (however, cf. chap. 5, 5—7; chap. 39, 6. 7).—The comforting speeches in the second part, if written by Isaiah, were not really addressed to his contemporaries, but rather directed to the exiles who lived about two hundred years later (but Isaiah had the peculiar duty to comfort the "remnant," the "little flock," and, therefore, by the aid of the Spirit of God, he penetrates the distant future, so that he sees it, and lives in it, as in the present).—"Prophecies" are to be found in this part which could not be regarded as such, but must rather be regarded as a description of the times of the writer, *e. g.*, the mention of Cyrus, the reference to his edict concerning Jerusalem, and the description of his victorious career, chap. 44, 28—45, 7 (but the denial of detailed prophecies will finally result in the denial of all prophecies; cf. also Gen. 15, 13. 14; chap. 27, 40; 1 Kings 13, 2; Jer. 25, 8—14; Zech. 9, 9; Is. 9 and 53).—The fact that the second part was actually written by Isaiah is also shown by the distinct references of Jeremiah, Zephaniah, and Habakkuk. Comp., *e. g.*, Jer. 10 with Is. 44, 9—20; Zeph. 2, 15 with Is. 47, 8; Hab. 2, 18. 19 with Is. 44, 9—20. It is further demonstrated by the fact that the old Jewish Church unanimously accepted this second part as genuine (cf. Eccles. 48, 25—28); and its authen-

ticity is still further set forth by the many quotations taken from this part and set forth in the New Testament under Isaiah's name; cf. Matt. 3, 3; chap. 8, 17; chap. 12, 17—21 (Is. 40, 3; chap. 53, 4, 5; chap. 42, 1—4); Mark 1, 2, 3 (*Ἡσαΐα*, the correct reading, Is. 40, 3); Luke 3, 4—6; chap. 4, 17—19 (Is. 40, 3—5; chap. 61, 1, 2); John 1, 23; chap. 12, 38 (Is. 40, 3; chap. 53, 1); Acts 8, 28—33 (Is. 53, 7, 8); Rom. 10, 16, 20 (Is. 53, 1; chap. 65, 1). Accepting a Deutero-Isaiah, it remains a mystery why this prophet should not mention his own name the same as all other prophets do, how his name could have been completely forgotten by his people, and how his book could have been connected with the genuine discourses of Isaiah. The unity of the book is defended by Hengstenberg, Haevernick, Drechsler, Stier, Kleinert, Keil, and Rupprecht.

With the establishment of the authenticity and integrity of the book the canonicity becomes firmly grounded; and it is very strongly confirmed by the New Testament; cf. Acts 28, 25 in addition to the references previously mentioned.

3. Jeremiah.

Jeremiah, יֵרֵמְיָהּ and יִרְמְיָה, that is, "Yahve flings (Israel) down," chap. 15, *Ἰερεμίας*, was the son of the priest Hilkiah of Anathoth, within the tribe of Benjamin, in the vicinity of Jerusalem, Jer. 1, 1; chap. 29, 27; chap. 32, 8, 9; chap. 37, 12. While still very young, chap. 1, 6, 7, he was called by the Lord to be a prophet. This took place in the thirteenth year of the reign of King Josiah (627), one year after the reformation of public worship by the king had been begun. Chap. 1, 2; chap. 25, 3; 2 Chron. 34, 3. Remaining unmarried, chap. 16, 1, 2, he carried out his work principally in Jerusalem, chap. 2, 2; cf. however, chap. 11, 21; chap. 32, 8, 9. For forty years he discharged the duties of his office under the reign of Kings Josiah, Jehoahaz (Shallum), Jehoiakim, Jehoiachin (Jeconiah, Choniah), and Zedekiah until the destruction of Jerusalem and the end of the kingdom, from 627 to 587. Chap. 1, 2, 3; chap. 22, 11, 18, 24; chap. 29, 2. After this event he was active in Mizpah under the governor Gedaliah; later, however, after the assassination of this ruler, he was taken by the Jews who were fleeing into Egypt to this country, where he continued his work among his people in Tahpanhes (Daphne, near Pelusium). Chaps. 40—44 (chap. 40, 6; chap. 44, 1). A credible report has it that he was stoned there by the

people. Apocryphal sayings concerning him may be found in 2 Macc. 2, 1—12.

The activity of Jeremiah was carried on in that period when the Kingdom of Judah was rushing headlong to its own destruction. When the pious Josiah (639—609), who had indeed instituted a reformation, but who was not able to make it a thoroughgoing and permanent one, had lost his life in the battle at Megiddo with the Egyptian king Pharaoh-nechoh, the last respite God had granted His people had expired. Josiah's wicked son, Shallum = Jehoahaz, after a reign of but three months, was dethroned by Nechoh and deported to Egypt. His brother and successor, Elia-kim = Jehoiakim (608—598), also a wicked ruler, was a vassal first of the Egyptians and then of Nebuchadrezzar of Babylon as a result of the battle at Charchemish, 606 (the beginning of the Exile). He later rebelled and met with a miserable end. Jehoiakim's son and successor, Jehoiachin, was likewise a wicked and ungodly king. After a reign of but three months he was carried away to Babylon together with the noblest men of Judah. Mattaniah = Zedekiah, the youngest son of Josiah, was next placed upon the throne by Nebuchadrezzar (597—587), but he, too, was a wicked man. He rebelled against his master, and as a result Jerusalem was besieged and taken (August 20, 587). Zedekiah's eyes were put out, and he was carried away to Babylon in fetters. Cf. 2 Kings 22—25; 2 Chron. 34—36; Jer. 22; chap. 46, 2; Ezek. 1, 2; Dan. 1, 1. During this evil period Jeremiah was called upon to announce to the impenitent and obdurate people, who were now ripe for judgment, that their final destruction was close at hand. Chap. 25. Because of this dire message he had to undergo a great deal of suffering at the hands of corrupt priests, false prophets, and wicked kings. He is the "martyr of the prophetic office" (Delitzsch) and "was long a martyr before he actually became a martyr" (Origen). Cf. chap. 11, 18—21; chap. 12, 5, 6; chap. 15, 10; chap. 18, 18; chap. 20, 1, 2; chap. 26, 7—11; chap. 32, 2—5; chap. 33, 1; chap. 36, 21—26; chap. 37, 13—21; chap. 38, 4—6. 28. But in these tribulations, persecutions, and murderous attacks the Lord strengthened and delivered him in a wonderful manner. Chap. 1, 18, 19; chap. 15, 20, 21; chap. 26, 12—24; chap. 36, 26; chap. 38, 7—13; chap. 39, 11—14. At first glance it might seem that the word of Jeremiah accomplished nothing, but in reality it was of great importance. His prophecies brought conditions to a head, and while the great mass of the people rose in opposition to it and thus became ready for their

destruction, the "remnant," humbled in sorrow over the divine judgment, realized the blessing of the prophetic words and faced a brighter future. Chap. 29.

By nature Jeremiah had a tender and gentle soul, but in his office he shows a firm and resolute character, chap. 1, 6, 18; chap. 15, 20; chap. 20, 7—18; and even when robbed of all hope of accomplishing his purpose, he does not yield, chap. 7, 16; chap. 11, 14; chap. 14, 11, 12, although the destruction and the final doom of his people weighs heavily upon his heart. The sorrow and pain arising from such realization explains the tone of his discourses and is given vent to in the very language he uses. His style is simple; as to sublimity and majesty it is far below that of Isaiah. His discourses are of an imploring rather than of a threatening nature, without rhetorical adornment, highly emotional. Chap. 9, 1; Lam. 2, 11. Frequently he makes use of the words of the Law and of the older prophets; comp., *e. g.*, Jer. 11, 3, 4 with Deut. 27, 26; chap. 4, 20; Jer. 7, 6 with Ex. 22, 20—22; Jer. 48, 5 with Is. 15, 5; Jer. 49, 14—16 with Obad. 1—4; and he repeats the same thoughts, pictures, and words; cf., *e. g.*, chap. 5, 9 and v. 29; comp. chap. 6, 13—15 with chap. 8, 10—12; chap. 1, 18, 19 with chap. 15, 20; chap. 9, 15 with chap. 23, 15. However, the prophecies aimed at other nations show that he was also a master of speech and does not lack the power and fire of oratory; cf., *e. g.*, chap. 46.

The Book of Jeremiah is not arranged in chronological order, but mostly according to contents. Comp., *e. g.*, chap. 46, 1, 2 (606) with chap. 39, 1 (587). It comprises two parts of unequal length. The first major division, chaps. 1—45, after a brief introduction relating the divine call of Jeremiah, contains the prophecies and events concerning his own people; the second major division, chaps. 46—51, presents ten prophetic orations directed against nine foreign nations, an elaboration of chap. 25, 15—26; chap. 52 makes up a historical appendix and narrates the destruction of Jerusalem and the release of Jehoiachin. Three minor divisions may be distinguished in the first major section: 1) Chaps. 2—20 contain six general exhortatory orations spoken in the days of Josiah and referring to the corruption of the nation, the necessity of a reform, and the threatened judgment. Cf. the superscriptions of chap. 2, 1; chap. 3, 6; chap. 7, 11; chap. 11, 1; chap. 14, 1; chap. 18, 1. 2) Chaps. 21—23 contain special prophecies, which deal with the Babylonian Captivity, on the one hand, chaps. 21—29, and, on the other, with the Messianic redemption, chaps. 30—33. 3) The final

section, chaps. 34—45, is made up first of short statements by the prophet and of events in his own life extending through the days of Jehoiakim and Zedekiah until the conquest of Jerusalem, chaps. 34—39, followed by events and speeches from the period after the destruction of Jerusalem, chaps. 40—45. The book reaches its culmination in the Messianic prophecies, especially those of chap. 23, 5. 6; chaps. 30. 31. 33, which loom up so much grander and more consoling since the announcements of the judgment in this second section, chap. 21—33, do not carry the conditional clauses of the first section, chap. 3, 12; chap. 4, 1; chap. 6, 8; chap. 7, 3; chap. 18, 7. 8, but are entirely unconditional.

The entire book differs from other prophetic writings because of the strong prevalence of biographical notes; and the perspicuity of the narration and the great number of minute particulars in the historical sections make it a valuable source of historical information. With regard to the composition of the book we are told that Jeremiah's activity at first was restricted to preaching, and that he then had his discourses recorded by his secretary Baruch in compliance with a command from the Lord to write down what had been imparted to him. We are also told that after the destruction of the first copy a more comprehensive copy was made. Chap. 36; chap. 45, 1. This copy is not the one now extant, — comp. chap. 36, 1 (the fourth year of Jehoiakim) with chap. 21, 1 (Zedekiah), chap. 1, 3 (the conquest of Jerusalem), chap. 51, 64, — but without doubt is the basis upon which the book as we now have it has been built. Cf. Luther, XIV, 42. 43. The book is a summary of his oral sermons.

Neither the authenticity nor the integrity of this book was attacked up to modern times because the book bears the stamp of Jeremiah's individuality, which is strongly marked and easily discerned. Modern critics (Strack, Koenig, Cornill) deny the authorship of Jeremiah for certain chapters and parts of chapters and view them as interpolations of Deutero-Isaiah; they at least assert them to be sections more or less worked over by this "unknown author"; but their reasons are not valid. Some of the portions attacked in this way are chap. 10, 1—16, compared with Is. 44 (Strack, Cornill); but this portion does not break up the connection, as the critics claim, but it rather substantiates chap. 9, 23—26; and Jeremiah's relationship to Isaiah is to be explained from what has been said about his characteristic of leaning on the prophets who preached before him. — Chaps. 30. 31. 33 are assailed by Vatke and Stade; but also in these instances the close

relation of thought with Isaiah is explained by consideration of this characteristic, and especially so, since Jeremiah had the same state of affairs in view as Isaiah. — Chaps. 50 and 51 have been attacked by Eichhorn, Cornill, and Budde; but repetitions were already acknowledged as being characteristic of Jeremiah. The objection that these chapters are verbose and their contents trifling is absolutely without basis; the statement that the contents show the composition to have taken place in a later age, chap. 50, 8—19. 28; chap. 51, 6. 11. 45, cannot be proved; and the relation to Isaiah, chaps. 13 and 34, is not a counter-proof. — Chap. 52 is declared spurious when compared with 2 Kings 24, 18—25, 30; but the subscription under chap. 51, 64 already points out that chap. 52 is an addition which may be attributed to some other holy, but younger writer, perhaps to Baruch (cf. chap. 52, 31—34); and it was either taken over into the Book of Kings from our book, or *vice versa*. And if, in arguing for the assumption of numerous interpolations, reference is made to a different arrangement of the text in the LXX as compared with the Masoretic text and to the fact that the text is much shorter in the LXX than in the Hebrew text (chaps. 46—51 follow chap. 25, 13; about 2,700 words less in the LXX), a close comparison will reveal that also here the LXX deserves no preference and that the Hebrew text should be retained (Delitzsch, Orelli, Koenig). The literary unity of the book is not to be doubted because of the fact that Jeremiah speaks in an objective way, in the third person, in the chapters which contain narration, chaps. 19. 20. 26. 28. 34. 36—45, and that he speaks subjectively, in the first person, in chaps. 1 and 27. Cf. Is. 7, 3 and chap. 8, 1.

The canonicity of the book is established through the numerous quotations to be found in the New Testament. Cf. Matt. 2, 17. 18 (Jer. 31, 15); Matt. 21, 13; Luke 19, 46 (Jer. 7, 11); Matt. 27, 9 (Jer. 32, 6—15); 1 Cor. 1, 29. 31 (Jer. 9, 23. 24); 2 Cor. 6, 16. 18 (Jer. 31, 1. 9. 33); Heb. 8, 8—12; chap. 10, 16. 17 (Jer. 31, 31—34).

4. Lamentations.

In the Hebrew Bible the Lamentations are called אֵיכָה, "Oh!" "O how!" after the first word, chap. 1, 1; chap. 2, 1; chap. 4, 1; in the Talmud, תַּלְמוּת, lamentations, after the contents, cf. 2 Chron. 35, 25. In the LXX the book is known as *Θρήνοι*, and in the Vulgate it is called *Threni* or *Lamentationes*. After the same manner in which it was customary to lament loved ones who had

departed this life (cf. 2 Sam. 1, 17; chap. 3, 33), and similar to the custom of mourning over whole cities that had been devastated and nations that had been destroyed (Amos 7, 1; Ezek. 26, 17), these songs lament the destruction of Jerusalem by Nebuchadrezzar and the terrible things which followed in the wake of the conquest. In all there are five well-rounded songs that are connected with each other, in which the deep sorrow over the disaster that befell Jerusalem and all Judea is given utterance in a great variety of thoughts and phrases; but also the hope of forgiveness and deliverance finds expression. Cf. chap. 3, 22—24. 31—33; chap. 4, 22; chap. 5. The songs are composed in alphabetical form in order to make them take on a character of completeness; throughout the third chapter three verses each begin with a new letter arranged according to the Hebrew alphabet. The alphabetical order, however, is discontinued in chapter five, but the same number of verses (22) is retained.

From the book itself, it is evident that these songs were composed during the time when Jerusalem was destroyed, and therefore they must have been written between the years 587 and 536. Cf. chap. 1, 1; chap. 2, 9; chap. 5, 1. And since the author seems to have been an eye-witness of the misery, chap. 2, 11. 12, and his whole description shows a fresh and vivid memory of the horrors, it is very probable that they were composed soon after the catastrophe. Both the Jewish and the Christian tradition are agreed upon the prophet Jeremias as the author. According to 2 Chron. 35, 25 he sang a song of lamentation over the King Josiah, and the superscription to Lamentations in the LXX, which, most likely, was taken over from the Hebrew language, explicitly says of him: "And it came to pass that after Israel had been taken captive and Jerusalem had been destroyed, Jeremiah sat down weeping and composed the following Song of Lamentations over Jerusalem and said." In fact, the agreement, both as to thought and expression, with the book of the prophet is so marked and striking that also modern critics accept Jeremiah as the author (Haevernick, Keil, Riehm, Orelli). In both books we note the stress laid upon the guilt of the people as the prime cause of their misfortune; the same expressions and pictures are repeatedly used, a frequent reference is made to the words of the Law, and there is a certain monotony in the presentation; comp. also Lam. 2, 11 with Jer. 9, 1; Lam. 3, 14 with Jer. 20, 7; Lam. 3, 53—66 with Jer. 38, 6—28; Lam. 3, 64—66 with Jer. 17, 18. For this reason

the Lamentations have been placed immediately after the book of the prophet Jeremiah in the different editions of the Bible, and sometimes they are even combined with it (LXX). The arguments with which modern critics try to refute the assumption that both books were written by one man, and that Jeremiah was this author, are not convincing (Strack, Koenig, Kautzsch, Cornill, and others). The points brought in question are: The difference in the alphabetical arrangement: in chap. 1 *י* comes before *א*, and in chaps. 2, 3, 4 *א* comes before *י* (but the order of the alphabet sometimes varied). The critics maintain that words are used which are not common to Jeremiah, and that many words do not occur which are characteristic of him (but this so-called argument from language is very unsafe, and the Lamentations are no orations of prophetic admonition, censure, and consolation, but lyricoelegiac poems).

In considering the contents we may note that chap. 1 is a lamentation over the people who were led away into captivity and over the misery of the conquered city; chap. 2 is a lamentation over the destruction of Jerusalem and over the mockery of the enemies; chap. 3 is a lamentation over the heavy sorrows weighing down upon the pious, but also an expression of hope of a deliverance; chap. 4 vindicates the justice of the divine visitation by pointing out the wrath of God over sin; chap. 5 is a prayer for help and deliverance.

In the Hebrew Bible this book is found among the Hagiographa. Its canonicity cannot be doubted. 2 Tim. 3, 16.

5. Ezekiel.

Ezekiel, *עֶזְקִיֵּאל*, "God is strong," *Ἐζεκιήλ*, *Ezechiel*, was the son of Buzi, a priest who lived in Jerusalem. He was numbered among the prominent Jews who were taken captive with King Jehoiachin in 597, ten years before the destruction of Jerusalem, and led into captivity, to Babylon. Chap. 1, 1—3; chap. 33, 21; chap. 40, 1; 2 Kings 24, 10—16; 2 Chron. 36, 9, 10. He was married and lived in his own house, in Tel-abib, near the river, or, more probably, near the canal Chebar in the province of Babylonia. Chap. 1, 3; chap. 3, 15, 23; chap. 8, 1; chap. 24, 18. In the fifth year of his captivity he was called by God in a majestic manner, through a wonderful vision, to be a prophet, teacher, and watchman over his fellow-captives (comp. chap. 1, 1—3, 28, especially chap. 1, 1. 2. 28; chap. 2, 3; chap. 3, 17), and he was active for at least twenty-two years, until the twenty-seventh year

of his captivity and the seventeenth year after the destruction of Jerusalem, chap. 29, 17 (570); accordingly, he was a contemporary of Jeremiah and Daniel, but younger than the former and older than the latter. He was highly honored as a counselor by his fellow-captives. Chap. 8, 1; chap. 14, 1; chap. 20, 1. During the first years of his captivity, however, he had to meet a great deal of obstinate and stubborn opposition on the part of false prophets and prophetesses, until the fulfilment of his prophecies concerning the destruction of Jerusalem gave more prestige to his words. Chap. 13, 2, 17; chap. 33, 30—33; Jer. 29. Nothing of a reliable nature is known of any additional events in his life.

The duty imposed upon Ezekiel was to proclaim to the still stubborn, unbelieving, chaps. 2 and 3, and even idolatrous exiles, chap. 14, 3—7; chap. 20, 30—32, who got on quite well in the foreign country and kept up an active connection with their former home, Jer. 29; chap. 27, 11, the impending and unavoidable destruction of Jerusalem, chaps. 4—7. 12. 15. 24 (note especially v. 2); at the same time he was to prove to them that this visitation was well deserved, chaps. 8. 9. 14. 16. 22. 23, in order that they might not harden their hearts with false consolation and grow indifferent in religious matters. They were to be warned of the danger of being concerned only about the material things of this life and to be admonished to become truly repentant. Chap. 18; chap. 33. The prophet, who, in addition to being naturally very gifted, was highly educated, manifested a genuine priestly frame of mind, was endowed with extraordinary imaginative powers, and was a remarkably eloquent speaker, whom God, moreover, had given a firm steadfastness and an undaunting courage, fulfilled the requirements of his office in a wonderful manner. His was an effective activity, with lasting results, and he was very influential in bringing about a change among the exiles and in spiritually remolding and developing the people. Aside from this he was also commissioned to announce God's punishment to the heathen nations, chaps. 25—32, and, because the true children of God among his people were bowed down with grief at the loss of the Temple and the legitimate forms of worship in their own country, he was to gladden their hearts by telling them that they would be delivered from their captivity and that the Messiah would gain the greatest deliverance, "the salvation of Israel," for them and all mankind. Chaps. 34. 36. 37. 40—48. Luther, XIV, 51—53.

The style and manner of presentation in this book corresponds well with the clear-cut, energetic, and fiery character of the prophet.

The didactic discourse, which quite frequently makes use of proverbs and parables, chap. 12, 22, 23; chap. 16, 44, 45; chap. 17, 2; chap. 18, 2; chap. 20, 49, and takes on the form of long, exhaustive sentences, but which occasionally also appears in poetic form, chaps. 19, 27, 32, is, on the whole, put in the background by the symbolical and allegorical manner of presentation. As the characteristic features of this prophet we may point out the great number of visions, which are outlined to the minutest details, his many bold pictures, and especially his remarkable symbolical actions. Chap. 1; chap. 4; chap. 5, 1—4; chap. 12, 3—7; chap. 16; chap. 23; chap. 24, 3—14, 15—27; chap. 37, 16—28. In consequence of this, his discourses are often mysterious, dark, and puzzling, and difficult to understand, so that his book has been called an "*oceanus et mysteriorum Dei labyrinthus*" (Jerome). Ezekiel's language is interspersed with a number of characteristic phrases which recur quite frequently (*e.g.*, "son of man," 2, 1, occurs about 90 times; "rebellious house," chap. 2, 5, 17 times; "they shall know that I am the Lord," chap. 6, 10, 73 times); we also find a great number of words and formations of words which are not found otherwise, probably coined by the author himself. But it is also clear that he bases his admonitions on references from older writings, especially on the Pentateuch, chap. 20, 21; chap. 18, 6—9; cf. also Ps. 15; and by the frequent use of Aramaic forms and anomalies it becomes evident that the book was written in a later age, and that the prophet lived in a foreign land.

The well-arranged and clearly outlined Book of Ezekiel is comprised of two major parts, each of which is again divided into two smaller sections. Preceding these we find an introduction, chap. 1, 1—3, 21, in which the author relates his call and his consecration to the office of prophet. Following are the parts and their divisions: I. Announcements of the impending judgment, chap. 3, 22—32, 32; first with regard to Jerusalem and the people of Israel, chap. 3, 22—24, 27; secondly with regard to the heathen nations, chaps. 25—32. II. Announcements of grace and mercy, chaps. 33—48 (given after the destruction of Jerusalem, which is reported in chap. 33, 21). In chaps. 33—39 partly temporal and partly Messianic blessings are promised, while chaps. 40—48 contain a prophetic description of the new Temple, of the new distribution of Canaan and the New Jerusalem, *i. e.*, the New Testament Church. From the dates given it becomes evident that the discourses of the first, third, and fourth divisions are arranged in chronological order, chap. 1, 1, 2; chap. 8, 1; chap. 20, 1; chap.

33, 21; chap. 40, 1; but those of the second division are arranged according to contents, chap. 26, 1; chap. 29, 1. 17; chap. 30, 20; chap. 31, 1; chap. 32, 1. 17.

The authenticity and integrity of the book has been acknowledged even by almost all modern liberal critics. The constant use of the first person, except in chap. 1, 3 and chap. 24, 24, where the third person may easily be explained from the context, is additional evidence that Ezekiel recorded his prophecies himself.

The New Testament establishes the canonical character of the book: John 10, 12; 1 Pet. 2, 25 (Ezek. 34, 23); Rom. 2, 24 (Ezek. 36, 20—23); Apoc. 20, 8 (Ezek. 38); Apoc. 21, 3. 10. 12. 15. 16 (Ezek. 37, 27; chap. 40, 2. 3. 5; chap. 43, 16; chap. 48, 31—35); Apoc. 22, 1. 2 (Ezek. 47, 1. 12).

6. Daniel.

Daniel, דַּנְיֵאל, that is, "God is my Judge," Δανιήλ, was a descendant of a Jewish family, of high, perhaps even of royal rank, chap. 1, 3. 6. At the first conquest of Jerusalem, during the reign of Jehoiachim (606), he was taken with other noble youths by Nebuchadrezzar to Babylon, and there he was given the name Belteshazzar, בִּלְטַשְׁצַּר, that is, "Bel, protect his life!" and was educated to serve at the king's court, chap. 1, 1—7; 2 Kings 24, 1; 2 Chron. 36, 6. 7; Jer. 46, 2; chap. 36, 9. While at the king's court, he adhered conscientiously to the religion of his fathers, chap. 1, 8—16, and God gave him great wisdom and understanding of visions and dreams, chap. 1, 17. 19. 20. As a reward for interpreting a wonderful dream for Nebuchadrezzar he was given an exalted position in the kingdom. Chap. 2, 48; cf. also chap. 4. This position was probably taken from him during the reign of Nebuchadrezzar's successor, Belshazzar (Evil-merodach, or the son of Nabunaid), chap. 5, 11—16, but he remained in the service of the state, chap. 8, 27, and later, as a reward for interpreting a wonderful writing on the wall, he was again raised to high honor, chap. 5, 29. During the reign of Belshazzar's successor, Darius the Mede (Cyaxares II, or Gobryas), he also held a high office, chap. 6, 1—3, and continued to hold a position of honor until the first years of the reign of Cyrus, chap. 1, 21; chap. 6, 28. He did not return to Jerusalem with the rest of his people, but remained in Babylon, chap. 10, 1; Ezra, chaps. 1. 2. He was highly honored and respected by the exiles on account of his justice and wisdom, Ezek. 14, 14. 20; chap. 28, 3, and reached a ripe old age of at least ninety years, chap. 1, 4. 10. 13 (יָלַד). 21; chap. 10, 1.

Nothing further is known of his life, and we have no authentic information as to his death; we must, however, note the consoling promise at the close of his book, chap. 12, 13. The additions made to his book in the LXX are apocryphal: the History of Susanna, which is placed at the beginning of the book, and at its close is placed Bel and the Dragon. Cf. also the apocryphal parts: The Prayer of Azarias and the Song of the Three Children, which in the LXX are inserted after chap. 3, 23.

The Book of Daniel is divided into two major parts of about equal length. The first part contains history dealing principally with the events of Daniel's life. Chaps. 1—6. The second part comprises the visions relating to the kingdoms of the world and to the kingdom of the Messiah which Daniel had seen and which were explained to him by angels. Chaps. 7—12. It is to be noted that chap. 1, 1—2, 3 and chaps. 8—12 are written in the Hebrew tongue, while chap. 2, 4—7, 28 are given in the Aramaic language (the message to the world is presented in the language of the world; what was of special concern to the people of God appears in the Hebrew tongue). An inner connection between the two parts shows the unity of the book and proves that it had but one author. Cf. chaps. 2. 7. 8 and note the relation of the contents in general and in particular the agreement of language in the following passages: comp. chap. 2, 29; chap. 4, 2. 7. 10 with chap. 7, 1. 2. 15; chap. 4, 16; chap. 5, 6. 9. 10 with chap. 7, 28; chap. 3, 4. 7. 31; chap. 5, 19; chap. 6, 25 with chap. 7, 14; chap. 2, 26; chap. 4, 5. 16 with chap. 10, 1; and note also that the use of the Aramaic language, which extends into chap. 7 of the second part, forms a connecting link between the two parts. The book is unique in regard to the prophecies it contains (apocalyptic contents). The purpose of the book is to give instruction to the people of God by historical examples during that time in which the Jews were under the dominion of a heathen world-power, in order to make them understand that the Lord and King of all kings can protect His people, those who fear Him more than they do men, even from the mighty rulers of the earth, chaps. 1—6; and furthermore, the book purposes to comfort the people by visions, which point to the fact that the enemies of God's people and all their acts from which they must suffer, are under the good government of God, and that, when the enemies have reached their limits, they must perish, while the kingdom of God continues supreme; chaps. 7—12 (Antichrist, chap. 11, 36 ff.).

The book itself attests to Daniel's sole authorship. In the

second part it is expressly stated that he received the revelations written in this section, and throughout this part he nearly always speaks in the first person. Chap. 7, 2 ff. 28; chap. 8, 1 ff. 15 ff.; chap. 9, 2 ff.; chap. 10, 2 ff. 7 ff.; chap. 12, 5 ff. The fact that the writer uses the third person in the historical narratives of the first part and in two instances in the second part does not contradict the assumption that there is only *one* author, but rather agrees exactly with the objective character of the ancient Semitic method of writing history. Cf. chap. 7, 1. 2; chap. 10, 1. 2; Hos. 1 and 3; Is. 7, 3 and 8, 1; Amos 1, 1; chap. 7, 1; chap. 8, 1; chap. 9, 1. The testimony of the book concerning itself is confirmed by its admission into the Old Testament Canon and by the historical tradition of both Jews and Christians, who are unanimous in ascribing the book to Daniel; cf. in particular the testimony of the New Testament: Matt. 24, 15; Mark 13, 14 (Dan. 9, 27; chap. 11, 31; chap. 12, 11); Matt. 24, 21; Mark 13, 19 (Dan. 12, 1); Matt. 10, 23; chap. 16, 27. 28; chap. 19, 28; chap. 24, 30; chap. 25, 31; chap. 26, 64 (Dan. 7, 13. 14. 26. 27); 1 Pet. 1, 10. 11 (Dan. 9, 23—27; chap. 12, 8—12); 2 Thess. 2, 3. 4 (Dan. 7, 8. 25; chap. 11, 36); Heb. 11, 33. 34 (Dan. 6, 3), and the Apocalypse; it is furthermore corroborated by the language of the book, which indicates that it was written in the days of the Exile (the language corresponds with that used by Ezekiel, Ezra, Nehemiah, and the writer of Chronicles; there is an easy transition from Hebrew to Aramaic, and *vice versa*); it is further affirmed by the peculiar apocalyptic character of its prophecies (to a certain extent like Ezekiel before Daniel and like Zechariah after him) and by the accurate knowledge of the historical circumstances, the usage and customs of the exilic age (in spite of objections made by modern critics, the kings follow each other in correct order; comp. also chap. 6, 8. 12 with Esther 1, 3. 14. 18. 19; Dan. 1, 7 with 2 Kings 24, 17; Dan. 2, 5; chap. 3, 29 with Ezek. 16, 40; chap. 23, 47). Cf. also 1 Macc. 2, 59. 60.

Notwithstanding these facts, modern critics, following the example of Porphyry, since the rise of Rationalism, are almost all agreed in denying the authenticity of the book and the prophetic character of Daniel; to some extent they even deny that Daniel ever existed and ascribe the authorship of the book to a Jew living in the time of the Maccabees (after 168 B. C.), and its prophecies they designate as *vaticinia ex eventu*. They claim that the unknown writer, who evidently wished to pass for Daniel, intended to comfort his people, who were suffering under Antiochus

Epiphanes, and that he wished to strengthen their faith and heighten their courage by pointing out to them that the tyrant would soon fall and that their redemption through the Messiah was about to dawn. Also at the present time all the liberal and most of the conservative critics deny the authorship of Daniel, either wholly or in part, or they claim to find in chaps. 10—12 interpolations by a Jewish apocalyptic writer living in the times of the Maccabees. The authenticity, integrity, and unity of the book is championed by only a few critics: Hengstenberg, Haevernick, Auberlen, Volck, Keil, Kliefoth, Rupprecht, Pusey, Wright, W. H. Green, R. D. Wilson. The objections raised by higher critics, however, are not convincing, and the seeming difficulties may be solved. The following are some of the points commonly urged against the book: In the Hebrew Canon the Book of Daniel is found among the Hagiographa and not among the prophets (but this is explained by the fact that Daniel was not a prophet in the technical sense of the term, but rather an official of the state, who may be called a prophet in a wider sense, Matt. 24, 15, cf. Acts 2, 30; Matt. 27, 35). He is not mentioned in Ecclesiasticus, chap. 49 (but Ecclesiasticus does not claim to give a complete list, and its silence on this point is fully outweighed by Ezekiel, chap. 14, 14. 20; chap. 28, 3). The Hebrew and the Aramaic language are used side by side (but this fits better into the time of the Exile than into the age of the Maccabees; it cannot be proved that no Jew in the sixth century B. C. would have used the West-Aramaic language instead of the Mesopotamian East-Aramaic; and, moreover, to say that the Hebrew which Daniel uses indicates a later age, is taking for granted the reliability of proof merely from the language). About fifteen Persian words occur (but the Jews may have heard and acquired Persian words while they were in exile). Greek words are to be found in Daniel (but the examples given for this assertion are all names of musical instruments, chap. 3, 5. 7—10. 15, and נִיָּזָ = *κίθονξ*, chap. 3, 4, cf. also chap. 5, 29, and as such are all *termini technici*, the use of which can be explained from the intercourse between the Greeks and the Asiatics). The form of various proper nouns is urged against the authenticity of Daniel (as, for example, Nebuchadnezzar, for which Ezekiel always, and Jeremiah usually, has Nebuchadrezzar, while Ezra, Nehemiah, Esther, and Chronicles are the first books to use the later form (but compare Jer. 27, 6—29, 3; both forms were used). Expressions of self-praise by Daniel are pointed out, chap. 1, 17. 19. 20; chap. 3, 11. 12; chap. 6, 4; chap. 9, 23; chap.

10, 11 (but these references are necessary to make the report complete; often the honors are conferred upon him by others and finally tend to the glory of God; cf. also Ex. 11, 2; Num. 12, 3; 1 Cor. 15, 10; 2 Cor. 11, 5, 6; chap. 12, 1—6, and then, on the other hand, Dan. 9, 18). Errors in Babylonian history are asserted, (but Belshazzar is either a son of the usurper Nabunaid or really a son of Nebuchadnezzar, chap. 5, 2, 11, and identical with Amel-Marduk = Evil-merodach, 2 Kings 25, 27; Jer. 52, 31; Darius the Mede, chap. 5, 31; chap. 6, 1; chap. 9, 1, is not a fictitious person, but is either to be identified with Cyaxares II, who really ruled over Babylon, or with Gobryas, the governor of King Cyrus). Dogmatic opinions of a later period are urged against the book (but the doctrine concerning the resurrection of the dead, chap. 12, 2, is found already in Isaiah, chap. 25, 8; chap. 26, 19; chap. 66, 22—24, and the angelology of Daniel is not an influence of Parseeism, but shows connection with Ezekiel and Zechariah, comp. Dan. 10, 13, 21; chap. 7, 9, 10 with Ezek. 9 and 10 and Zech. 1—6). Incredible things are said to be presented in the book, chaps. 3, 4, and 6 (but it is rationalism pure and simple to take offense at the wonders which are recorded, and the insanity of Nebuchadnezzar is indicated also by Babylonian reports). The very special character of the prophecies is attacked by the critics, especially in chap. 11, and the assertion is made that one constantly is under the impression that the book contains history and not prophecy (but special prophecies are also to be found elsewhere; cf., *e. g.*, Gen. 15, 13—16; 1 Kings 13, 2; Is. 7, 8; chap. 23, 15; chap. 45, 1—6; Jer. 25, 8—12; Ezek. 4, chap. 6, chap. 9, and denial of special prophecies is a denial of prophecies in general). Daniel is said to have exercised no influence over the prophetic literature which appeared after the Exile (but the book may have been taken to Palestine at a later date).

Thus the arguments raised by critics do not disprove the authorship of Daniel, but rather may often be taken as proofs for the authenticity of the book; on the other hand, the alleged origin of the book in the Maccabean age may be rejected on strong grounds. Attention may be called to the contents themselves, which are rich in historical detail and presuppose a wide and intimate knowledge of people and conditions in the Babylonian and Medo-Persian kingdoms. Another proof of Daniel's authorship is the great difference between the Book of Daniel and the apocryphal books of the Maccabean period, in which no Messianic hope is to be found and the spirit of prophecy has disappeared,

cf. 1 Macc. 4, 46; chap. 9, 27; chap. 14, 41, and which evince a feeling of being forsaken by God rather than indicating trust in the wondrous help of the Lord (no miracles are recorded in the First Book of the Maccabees and those in the Second Book are fictitious, 2 Macc. 2; chap. 5, 2—4, etc.). Even critics who regard the book as pseudographic feel constrained to make certain allowances concerning it (Strack, Cornill); and its canonical position is affirmed by the direct testimony of Christ, Matt. 24, 15. The following passages, containing Messianic prophecies, are particularly to be considered: chap. 2, 44; chap. 7, 13, 14; chap. 9, 24—27 (*Lehre und Wehre*, 31, 230; 32, 355). For chaps. 11 and 12 cf. Luther, VI, 896; for chapters 2 and 7 cf. *Lehre und Wehre*, 15, 260; 59, 49.

5 7. Hosea. *prophetia*

Hosea, *הושיע*, abbreviated from *הושיעיה*, Jer. 42, 1, that is, "Jehovah has saved," *Ὡσῆς*, *Osee*, was the son of Beeri and was an inhabitant of the Kingdom of Israel, chap. 1, 1, 2, 4; chap. 7, 5. In this kingdom he was active during the reign of Jeroboam II (783—743) and of Jeroboam's successors in the days when Uzziah, Jotham, Ahaz, and Hezekiah reigned in Judah, chap. 1, 1, in the period extending from about 760 to 725 B. C. This date is also confirmed by other references, chap. 1, 4; chap. 10, 14, compared with 2 Kings 17, 3; Hos. 12, 2. He was a younger contemporary of Amos, chap. 1, 1, to whose prophecies he makes reference, comp. chap. 8, 14 with Amos 2, 5; Hos. 4, 15 with Amos 5, 5; Hos. 4, 3 with Amos 8, 8, and an older contemporary of Isaiah and Micah, Is. 1, 1; chap. 6, 1; Micah 1, 1.

The Kingdom of Israel is always called Ephraim by Hosea. Its ruler, Jeroboam, was a descendant of the house of Jehu, and during his reign the kingdom outwardly reached its zenith of power, 2 Kings 14, 23—29; but its idolatry and sinful practises had already shattered it to the core. After Jeroboam's death and the overthrow of the house of Jehu the nation rapidly approached its destruction through rebellion, assassination of its kings, and the rapid change of dynasties, on the one hand, and, on the other, through shameless idolatry. Its final destruction came through the rising world-power Assyria, which was the rod in the hand of God to punish His apostate people. The conditions of this period correspond with the prophecy of Hosea concerning the Kingdom of Israel; the Kingdom of Judah is considered only occasionally and incidentally. Chap. 1, 7, 11; chap. 4, 15; chap. 5, 5, 10, 12; chap. 8, 14; chap. 10, 11; chap. 12, 1, 3. The book comprises two

parts, chaps. 1—3 and 4—14, which differ from each other in contents and very likely also originated at different times. Both parts, however, have the underlying central thought of Israel's violation of the covenant and of the divine love which can heal all harm. In the first part, in the days of Jeroboam II, and probably near the close of his reign, about 750, chap. 1, 4, the prophet portrays to the disloyal and adulterous people the sin of which it is guilty in remarkable and symbolical actions, which have often been misinterpreted, and he calls upon them to turn from their ways. In the second part, in which a knowledge, on the part of the reader, of the rebellion following upon Jeroboam's death and the overthrow of the house of Jehu is presupposed (about 735), chap. 6, 8; chap. 7, 7. 16; chap. 8, 4; chap. 10, 3. 15; chap. 13, 10. 11, the prophet proclaims to the sinful and obdurate people, which was seeking help at the hand of Assyria, that the day of reckoning is surely drawing nigh, chap. 5, 13. 14; chap. 7, 8—12; chap. 8, 9. 10; chap. 14, 1, in which only those would find a refuge who were truly repentant. This great discourse of admonition and correction, chaps. 4—14, is again divided into three minor parts, which all close with the same hopeful view of the future; chap. 4, 1—6, 3; chap. 6, 4—11, 11; chap. 12, 1—14, 10; note especially chap. 6, 1—3; chap. 11, 9—11; chap. 12, 2—9. Hosea labored under heavy domestic troubles, chaps. 1—3, and had to bear the sneers and derision of grim enemies, chap. 9, 7. 8. Nothing else is known concerning his personal circumstances.

The author of this book has been called the prophet "*des hochtragischen Liebesschmerzes*," and his style is characteristic, peculiar, and individual to a greater extent than that of almost any other prophet; it is both beautiful and powerful and is full of bold and strong imagery. He is, however, often very abrupt and quickly proceeds from one imagery to the other, so that his book is not free from difficulties and obscurities; comp., *e. g.*, chap. 5, 9—14; chap. 6, 1—5; chap. 7, 6—12; chap. 10, 11—15; chap. 13, 7—14; but always compassionate, tender, and full of warmth. At times he employs peculiar words and unusual constructions. Cf. Luther, XIV, 54.

The book itself mentions Hosea as the author, chap. 1, 1; comp. also chap. 3, 1; he probably condensed his oral prophecies into this form when nearing the end of his life. No doubt has ever been cast upon the authenticity of the book, and on account of its singular originality even liberal critics are agreed that it cannot be questioned. Neither is there any ground for the assump-

tion of Wellhausen, Stade, Cornill, and others that at a later time interpolations were made in the interest of some Jewish tendency, *e. g.*, chap. 1, 7; chap. 1, 10—2, 1; chap. 3, 5; chap. 4, 15. The New Testament quotes particularly the Messianic prophecies, chap. 1, 10—2, 1. 23; cf. Rom. 9, 25. 26; 1 Pet. 2, 10; but also note Matt. 2, 15 (Hos. 11, 1); Matt. 9, 13; chap. 12, 7 (Hos. 6, 6); Luke 23, 30; Apoc. 6, 16 (Hos. 10, 8); 1 Cor. 15, 55. 57 (Hos. 13, 14). Chap. 2, 19. 20 and chap. 3, 5 also have Messianic import.

2. 8. Joel. Before Is. 1st group prophets

Joel, that is "Jehovah is God," ^{יהוה}יְהוָה, 'Iowēl, was the son of Pethuel. He was active in Judah, probably in Jerusalem, and very likely was a citizen of Judah. Chap. 1, 14; chap. 2, 1. 15; chap. 2, 23—3, 2. 6—8. 16—21.

There is a difference of opinion as to the age in which Joel lived, and it can be only approximately determined. He lived after the victory of Jehoshaphat over the Moabites and Ammonites (comp. chap. 3, 2 with 2 Chron. 20, 1—26), and he mentions the Phenicians, Philistines, Egyptians, and Edomites as the enemies of Judah, chap. 3, 4. 19. We know that the Edomites had revolted against Judah under Joram, 2 Kings 8, 20—22, and the Philistines and Arabians had invaded and plundered Judah; comp. 2 Chron. 21, 16. 17; chap. 22, 1 with Joel 3, 4—6. The relations between Egypt and Judah were hostile only in the earlier period after the separation of the two kingdoms, 1 Kings 14, 25. 26, and the hostilities on the part of Tyre and Sidon against Judah can hardly have commenced prior to the dethronement of Athaliah; cf. 1 Kings 16, 31; 2 Kings 8, 18; chap. 10, 1. On the other hand, we fail to find any reference in the Book of Joel to oppression on the part of the Syrians, who were already at war with Judah while Joash was on the throne, 2 Kings 12, 17. 18; 2 Chron. 24, 23—25; Amos 1, 3—5; neither is there any mention made of hostilities on the part of the Assyrians (since the time of Ahaz); much less do we find any reference to the later world-powers, Babylonia and Persia. From this it is evident that Joel is not one of the later prophets, but most likely one of the earliest of this group. He follows close upon Obadiah; compare the relations between these two, Joel 2, 32 with Obad. 17; Joel 3, 3 with Obad. 11; Joel 3, 19 with Obad. 10. Joel was active probably during the first two decades of Joash's reign (877—837), while the latter was under the guidance of the priest Jehoiada, 2 Kings 11, 12 (Delitzsch, Hofmann, Keil, Orelli). His book constantly presupposes the cor-

rect form of divine worship, chap. 1, 9. 13. 14. 16; chap. 2, 1. 14—17, and conditions under Joash and Jehoiada warranted this, 2 Kings 11, 12. 17; chap. 12, 2; 2 Chron. 23, 16. 17; chap. 24, 14; furthermore, Amos, who lived at a later time, apparently is acquainted with Joel's prophecies and several times refers to them; comp. Joel 3, 16 with Amos 1, 2; Joel 3, 18 with Amos 9, 13. It is true that some investigators believe that Joel lived at a much later time, in the days of Josiah (639—609) (Koenig and others), but they have less ground to support their claim.

The prophecies of Joel were called forth by a terrible visitation of both locusts and a drought extending over several years, chap. 1, 4—7. 10—12. 17—20; chap. 2, 2—11. 25; the prophet interprets these afflictions as being signs of Jehovah's great Judgment Day; chap. 1, 15; chap. 2, 1. 11, the coming of which can only be turned aside by true repentance, chap. 2, 1. 12—17.¹³ Joel's well-proportioned, steadily progressing, and clearly outlined book is made up of two major divisions. The first part, chap. 1, 1—2, 17, is a most affecting lamentation over the two plagues, chap. 1, 2—2, 11, and a call to repentance, which is becoming ever more insistent, chap. 2, 12—17. This exhortation was productive of good results, as we may see from the historical note, chap. 2, 18. 19 a: "Then was the Lord jealous for His land and had pity on His people. And the Lord answered and said unto His people," etc. For this reason generous promises appear in the second division, chap. 2, 19—3, 21; promises for the people's physical welfare in the near future, chap. 2, 19—27, followed by spiritual, Messianic, promises for the more distant future, the promise of "the Teacher unto righteousness," chap. 2, 23; in particular, however, the pouring out of the Spirit is announced as the last great deed of God before the final Judgment and, lastly, the glorification of Zion, chap. 2, 28—3, 21. The passage chap. 2, 28—32 forms the climax of the whole book.

As to classical beauty and purity the language of the prophet conforms well with the age accepted as the period in which he lived. The manner of presentation is absolutely original and truly prophetic.

13) What is said with regard to the invasion of locusts is to be accepted literally as a plague that really existed (Keil, Delitzsch) and is not to be regarded allegorically as a description of a future invasion of hostile armies (Church Fathers, Haevernick, Hengstenberg, Sellin). Luther, too, in his exposition, has considered chapter 1 as historical. VI, 1416. 1496. 1652; differently, XIV, 56.

There is no doubt that the prophet himself wrote this book. Chap. 1, 1. True, a number of modern critics have placed the origin of the book in the postexilic period (Vatke: "first half of the fifth century"; Kuenen: "after Ezra and Nehemiah"; Cornill: "a compendium of late Jewish eschatology, written about 400, more probably later than before this date"). But their arguments are not by any means convincing. The critics urge the fact that no king is mentioned. (It must be noted, however, that Joash was not yet of age, 2 Kings 11, 21.) — They call attention to the scattering of the nation, the division of the land, the selling of prisoners of war into slavery. Chap. 3, 2—6. (But these statements agree very well with what is said of the calamities that came under Joram, 2 Kings 8, 20—22; 2 Chron. 21, 8—10; and we know that an extensive slave-trade was carried on by the Phenicians, and that they had commercial dealings with the Greeks or Ionians of Asia Minor.) Another objection is based on the assumption that Joel is quoting Malachi. Joel 2, 31, compared with Mal. 4, 5. (But the reverse is the case.)

The book is well arranged, and its unity and integrity has hardly ever been attacked, not even by modern critics. The canonicity of the book is universally accepted and is also affirmed by Acts 2, 16—21 (Joel 2, 28—32) and Rom. 10, 13 (Joel 2, 32).

4 9. Amos. *prophetic*

Amos, *ἄμωϋ*, that is, a bearer, a bearer of a burden, *Ἀμῶς*, was a plain herdsman of Tekoa in Judah, Jer. 6, 1, when God called him to be a prophet for the Kingdom of Israel, chap. 1, 1; chap. 7, 14, 15. He was God's messenger during the reign of Uzziah in Judah and that of Jeroboam II in Israel, chap. 1, 1, probably near the end of Jeroboam's reign, chap. 7, 9, 10, and not long before Hosea's time. Hosea was familiar with his prophecies (note what has been said above under Hosea). From a comparison of chap. 1, 1 with Zech. 14, 5 it appears that he labored two years prior to an earthquake the time of which cannot be fixed, but which happened under Uzziah (about 760) and which he interprets as a sign of the impending judgment, chap. 1, 2; chap. 8, 8, just as his older contemporary, Joel, points to the plague of locusts. More than once the contents of his message border on those of Joel. (Note what was said on this point under Joel.) Although Amos came from the Kingdom of Judah, he nevertheless proclaimed his prophecies at Bethel, which was then a center of the idolatrous worship of golden calves. Chap. 7, 10, 13; 2 Kings 10, 29. His

prophecies were aimed at the Kingdom of Israel and especially against the capital, Samaria, chap. 3, 12; chap. 4, 1; he did, however, not exclude Judah, chap. 1, 2; chap. 2, 4. 5; chap. 3, 1; chap. 6, 1, which at this time was second to Israel, 2 Kings 14, 8—14; Amos 9, 11. The priests of Bethel harshly opposed the activity of Amos. Chap. 7, 10—13. Nothing definite is known concerning other happenings in, or circumstances of, his life.

The contents of the book correspond well with the date fixed for its composition. The external power and prosperity of the kingdom, while internally the nation was weak and corrupt, the arrogance of the rich and the oppression of the poor, chap. 2, 6. 7; chap. 3, 9. 10; chap. 4, 1; chap. 5, 7. 10—12; chap. 6, 1, the wantonness and revelry, chap. 3, 15; chap. 5, 11; chap. 6, 4—6, the proud and foolish self-sufficiency and self-confidence, which spurns the possibility of danger, chap. 6, 1. 13, the false manner of worship in places forbidden by the Law, chap. 4, 4; chap. 5, 5; chap. 7, 10—13; chap. 8, 14 — all of this leads us to believe that the book must have been written in the time of Jeroboam II, 2 Kings 14, 23—28; Amos 6, 14. Because of the sins of the people, Amos preaches to them of the punishment in store for them, and the central thought of the whole book is contained in the proclamation of the impending judgment, chap. 5, 2. 27; chap. 6, 14; chap. 7, 9, etc. Two major divisions are plainly evident in his book, chaps. 1—6 and 7—9. In the first part, chaps. 1 and 2 comprise the introduction in strophic members, chap. 1, 3. 6. 9. 11. 13; chap. 2, 1. 4. 6, announcing to the Kingdom of Israel the judgment which is breaking in upon Judah and six of the neighboring nations. Three prophetic orations follow, each of them beginning with a call to give ear to the divine message, chap. 3, 1; chap. 4, 1; chap. 5, 1, and announcing with rising force and definite application to the whole people the prophecy that the judgment is near at hand: the destruction of the kingdom and the exiling of the people, chap. 5, 2. 3. 27; chap. 6, 7. 14; chap. 7, 9, because of their sins and because they did not heed the afflictions that came over them prior to this time, chap. 4, 7—11. The second part, besides a short narrative section, chap. 7, 10—17, contains visions throughout, chap. 7, 1. 4. 7; chap. 8, 1; chap. 9, 1, which portray the punishment to the people in an ever more threatening manner, until, with a sudden turn, the book closes with a wonderful Messianic prophecy, chap. 9, 11—15.

The language of the prophet is clear, vivid, forceful, rhythmic, and often rhetorical. No other prophetic writing contains such

direct and beautiful pictures from nature and from the life of herdsmen; cf., for example, chap. 3, 4—8. 12; chap. 4, 2; chap. 5, 19; chap. 6, 12; chap. 7, 1. 2; chap. 8, 1. While the prophet's language is beautiful and pure throughout, his singular orthography and pronunciation often call to mind the language of shepherds; cf., for example, chap. 2, 13: מַעֲשֵׂי; 5, 11: בִּזְיָם. This originality has caused even modern liberal critics, who regard Amos as the oldest of the prophets, to acknowledge the authenticity of this book; cf. chap. 1, 1; chap. 7, 8. 10—17; chap. 8, 2. Only several verses, like chap. 2, 4. 5; chap. 4, 13; chap. 5, 8. 9; chap. 6, 1; chap. 9, 5. 6, are drawn into question by Duhm, Stade, Cornill, and Wellhausen; but their contentions are untenable: the mention of Judah, the loftiness of his conception of God. The prophet wrote this book as a summary of his entire activity, after he had probably returned to Judah from the Northern Kingdom. Chap. 7, 10—17. The canonicity of the book is further established by Acts 7, 42 (Amos 5, 25); Acts 15, 15—17 (Amos 9, 11. 12); cf. also Apoc. 10, 7 (Amos 3, 7).

1. 10. Obadiah. Before Is 1st group prophets.

Obadiah, עֲבַדְיָה, which means servant, or worshiper, of Jehovah, is entirely unknown to us as far as his personal circumstances are concerned. In the LXX his book is referred to as *Θρασις Ὀβδίου*, v. 1, and in the Vulgate he is called *Abdias*. All that we may gain from his book concerning him is that he was a member of the Kingdom of Judah. Taking into consideration the most probable period of his activity under Jehoram, the son of Jehoshaphat, it would be possible to identify him with the Obadiah mentioned in 2 Chron. 17, 7 (Delitzsch, Volck). His brief prophecy, or vision, v. 1, is a severe, trenchant punitive discourse against the Edomites. He first proclaims God's judgment over Edom, vv. 1—9, which, he says, will be visited upon its people because of their shameful treatment of their brother-nation Jacob, or Israel, vv. 10—16; and finally he adds a prophecy of the restoration of Judah, closing with a Messianic outlook, vv. 17—21.

It has been a matter of much debate how the period in which Obadiah lived may best be determined. An affliction of Jerusalem is mentioned in vv. 11—14, and Luther (XIV, 58) and many exegetes before and after him interpret this as an allusion to the destruction of Jerusalem by Nebuchadnezzar in 587 B. C. These exegetes, then, would make him one of the youngest prophets and a contemporary of Jeremiah, whose prophecies they believe him

to have consulted; note the many points of agreement between Jer. 49, 7, especially vv. 14—22, and Obad. 1—9. But over against this assumption it is argued that the author does not speak of the destruction of Jerusalem, nor does he intimate that the people were exiled to Babylon, but he refers, instead, to Zarephath (Sarepta in Phenicia) and to Sepharad (Sardes in Asia Minor), v. 20. For this reason, therefore, we shall be safer in assuming that he refers to the conquest of Jerusalem under Jehoram by the Philistines and Arabians; many Jews were then sold into slavery to the Phenicians, the Canaanites and Greeks, and the Edomites, who had fallen away from Judah, 2 Kings 8, 20—22; 2 Chron. 21, 8—10, allied themselves with the enemies of their brethren, rejoicing over their misfortune, 2 Chron. 21, 16, 17; Joel 3, 8—11; Amos 1, 6, 9; Obad. 11—14, 18—20. For this reason judgment is pronounced upon them. V. 15. By establishing the period of Obadiah's activity at this date, we are justified in concluding that he is the oldest prophet, and that he prophesied under Jehoram (about 890), even prior to Joel, who, in turn, makes use of Obadiah's words; comp. Joel 2, 32 with Obad. 17; Joel 3, 19 with Obad. 10; Joel 3, 3 with Obad. 11; and evidently Jeremiah's well-known habit of quoting earlier writers would warrant that he consulted the earlier Obadiah.

The authenticity which is testified to by the title in v. 1, and which until recent times had been generally accepted, as well as the integrity of the book, has been denied by Strack, Koenig, Cornill, and others; they assume an earlier Obadiah (Proto-Obadiah), who wrote vv. 1—9, which, according to their opinion, were revised by a later Obadiah, by whom vv. 10—21 were added. Strack holds that our present book was written later than 587, Cornill contends that it could not have appeared before 536, and Hitzig fixes it at about 312. The reasons, however, which they offer, are not tenable (*e. g.*, the difference in the predominating tenor of the two parts, the fact that Jeremiah did not make use of the *entire* prophecy of Obadiah, etc.). The unity of the book is defended by Delitzsch, Caspari, Orelli, and Volck, and the canonicity of the book is undoubted. 2 Tim. 3, 16.

3. 11. Jonah. *Before the 1st group prophetic*

Jonah, יוֹנָה, *i. e.*, dove, 'Iovās, was a son of Amittai, chap. 1, 1, and is undoubtedly to be identified with the Prophet Jonah of Gath-hepher, located within the tribe of Zebulun, who is mentioned in 2 Kings 14, 25. In accordance with this statement he

lived under Jeroboam II of Israel, 2 Kings 14, 23 (783—743). Jonah was therefore an older contemporary of Amos and Hosea in the Northern Kingdom, comp. Amos 1, 1; Hos. 1, 1, and of Isaiah and Micah in the Southern Kingdom, Is. 1, 1; Micah 1, 1. By the guiding Spirit of God he was directed to point out to King Jeroboam the reestablishment of the old boundaries of the kingdom, by which act the Kingdom of Israel at that time secured great external power and progress; likewise he was also sent by God to call Nineveh to repentance. Only this latter fact, together with the historical circumstances connected therewith, is presented in our book. The contents of it are miraculous in more than one respect; the canonicity of the book has therefore always been doubted, and it has been, and still is, the butt of infidel scoffing. However, it is not to be regarded as fiction, or as a didactic parable, or an allegory, or a vision, or an old and richly embellished legend, or a myth (the fish *motif*), or a dream of the prophet. Over against all these and similar misinterpretations we must accept it and the miracles it records as a true story. The entire book claims to be a historical narrative and has always been accepted as such by the Church. This historical conception is, moreover, confirmed by the clearly discernible purpose of the book, by the exact historical and geographical references (the first contact with Assyria; cf. Hos. 5, 13; chap. 10, 6, and also 2 Kings 15, 19; the wickedness of Nineveh, Jonah 1, 2; cf. Nah. 3, 1; Zeph. 2, 13—15; the dimensions of Nineveh, Jonah 3, 3, confirmed by ancient reports and modern excavations), by the psychologically correct description of the persons mentioned in the book, by its acceptance into the Canon, among the prophets; and above all it is confirmed by the testimony of Christ, Matt. 12, 39—41; chap. 16, 4; Luke 11, 29. 30. 32. All objections raised against the book rest primarily on the refusal to believe the miracles related therein, and on other untenable grounds, *e. g.*, Jonah's being swallowed up by the whale, his remaining in the belly of the whale for three days and three nights and then being vomited up on the land, chap. 2, 1. 10 (but cf. Ps. 33, 9; Luke 1, 37). — The repentance of Nineveh, Jonah 3, 5—10, compared with Is. 10, 10. 11; chap. 37, 10—13. 23. 24; 2 Kings 19, 10—13. 22. 23; (but the narrative does not claim a lasting or permanent repentance, but merely sets forth the fact that God has compassion also upon the heathen). — Character unworthy of a prophet, Jonah 1, 3; chap. 4, 3. 8 (but cf. Gal. 5, 17).

With the exception of the second chapter, which shows the

characteristics of a psalm, the book is a historical narrative throughout. Its purpose is to impress the doctrine that the Lord is God not only of the Jews, but also of the Gentiles, and that He has compassion on them and earnestly desires their salvation. Chap. 4, 2. This is in exact accord with the conditions of those days. In a time when it constantly became more apparent that the Kingdom of Israel must suffer God's punishment, and that Assyria was growing up to be God's instrument of punishment, the Jews more and more lost sight of the fact that God's compassion and salvation should also be extended to the Gentiles, if they would but repent. Chap. 3, 10; chap. 4, 10. To this must also be added the significance of the whole incident, as revealed in the New Testament, *viz.*, that Jonah is a type of Christ (note the references given above); and for this reason this book, which is principally historical, has properly been placed among the prophets.

That the prophet wrote the book himself has always been accepted by both the Jewish and Christian Church on the strength of chap. 1, 1; and this suffices to establish the authorship. The prophet probably wrote the incidents related in his book shortly after they occurred. Modern critics, however, besides having a wrong conception of the contents of the book, hold that it has a late origin; but the proofs cited are not convincing (Strack: "in the sixth or fifth century"; Cornill: "near the end of the Persian Age at the earliest, and perhaps not even until the Grecian Age"; Hitzig: "in the age of the Maccabees"). The claim is made that Nineveh appears as already destroyed (chap. 3, 3: "was") and that the book was therefore written after the year 606 (but הָיָה should be considered as a synchronistic perfect tense. — The narrative is given in the third and not in the first person (but compare Is. 7, 3; chap. 20, 2. 3). — Aramaisms in the language (but the examples mentioned may be considered ancient language or may have been in use in the prophet's home town). — The great similarity between Jonah's prayer, chap. 2, and some psalms (but the psalms referred to all originated in the age of David). — Difference of style; poetry occurring in the midst of prose, chap. 2 (but chap. 2 is a prayer and "*praestantissimum exemplum psalterii recte applicati*"). Therefore, despite all attacks, we must uphold the trustworthiness of the story, as well as the authenticity and integrity of the book, both of which have in modern times been defended by Haevernick, Hengstenberg, Keil, and Delitzsch. The canonicity of the book is universally acknowl-

edged in the Church and is absolutely confirmed by the testimony of the New Testament. Cf. Luther's expositions: XIV, 836. 912. 944; XXII, 1424. 1426. Cf. also the Forty-fifth Report of the Michigan District (1910), p. 7. *Lehre und Wehre*, 61 (1915), 145.

12. Micah.

Micah, מִיכָה = מִיכַיָּה, Jer. 26, 18, that is, "Who is like the Lord?" *Mixaias, Michaeas*, is called the Morasthite, chap. 1, 1, after his home city Moresheth-Gath in Judah, cf. also v. 15; this distinguishes him from another prophet bearing the same name, 1 Kings 22, 8. He prophesied under Kings Jotham, Ahaz, and Hezekiah of Judah, as is confirmed by Jer. 26, 18 (comp. this passage with Micah 3, 12). He seems to have developed his greatest activity under Ahaz; for the spiritual decay on account of which he rebukes the nation did not set in under Jotham, and the Kingdom of Israel was soon destroyed under Hezekiah (722). Micah presupposes the existence of this kingdom, but foretells its impending destruction through the power of Assyria. Chap. 1, 6. The period of his activity therefore was between the years 750 and 720, and it may have extended over a longer time. He was a contemporary of Hosea and, in particular, of Isaiah, Hos. 1, 1; Is. 1, 1, with the latter of whose writings his own often more or less correspond, especially in regard to the Messianic prophecies (comp. Micah 4, 1—5 and Is. 2, 2—5). Like Isaiah, he prophesied chiefly in Jerusalem, against Judah, as may be seen from chap. 1, 1. 9, Jer. 26, 18, and from the whole contents of the book. The Northern Kingdom, however, is also included, chap. 1, 1.

The prophecies of Micah agree well with the conditions of those times. The period in which Jotham reigned was better than some others, but only relatively so. Under Ahaz, however, the heathen influence predominated, and the worship of Baal and Moloch became almost universal, the Temple was closed, and Hezekiah, notwithstanding genuine zeal shown on his part, nevertheless had great difficulty in bringing about a reformation. In the Northern Kingdom the grossest forms of idolatry and the most shameful debauchery were rampant, while at the same time the people were waging war with Judah, under Pekah, and trusting in Egypt in the time of Hosea. Thus Judah and especially Israel were continually sinking lower and lower all the time, while, on the other hand, Assyria was growing more powerful and developing into the most dangerous enemy of the Theocracy. Both kingdoms called upon Assyria to aid them and were then made subject to it

and had to render tribute to it. Finally the Assyrians utterly destroyed the ten tribes, now utterly corrupt, and severely punished Judah, 2 Kings 15, 19, 27; chap. 17, 23; 2 Chron. 28; Micah 1, 5—7; chap. 5, 4, 5; chap. 7, 12. For this reason Micah's preaching is primarily a punitive discourse. His book is divided into three sections, each of which can readily be discerned by his challenge to give ear to his message, and each of which has three chief thoughts: punishment, threat, and promise. Chaps. 1 and 2, 3—5, 6 and 7; cf. chap. 1, 2; chap. 3, 1; chap. 6, 1. Micah announces the judgment of God in powerful prophetic orations addressed to the Theocracy because of the sinful practises rampant therein: idolatry of the rulers, injustice shown by the judges, and the spirit of lies manifested by the false prophets; cf. especially chap. 1, 5—7; chaps. 2 and 3; chap. 5, 11—13. Destruction shall first come to Samaria, but it shall strike also Jerusalem and the Temple, chap. 1, 6; chap. 3, 12, and the Jewish people shall be led away to Babylon, chap. 4, 10. But after the people have been punished and purged by this judgment, they shall be delivered from this misery and through the advent and reign of the Messiah, the King, obtain wonderful salvation and glory and become the fountainhead of blessing for the entire world. Note in particular the climax of the book in the Messianic prophecies, chap. 2, 12, 13; chap. 4, 1—7; chap. 5, 1—3, and the touching conclusion, which praises the compassion of the Lord, who is always ready to forgive, and His faithfulness, chap. 7, 18—20. Cf. also Luther, XIV, 61.

The language of the prophet excels in such classical purity and beauty and moves along with such a poetico-rhetorical loftiness, marked by sublime thoughts and a wealth of imagery and comparisons, chap. 1, 8, 16; chap. 2, 12, 13, etc., together with ingenious figures of speech and plays upon words (note especially chap. 1, 10—15), that we are reminded of Isaiah; on the other hand, when the prophet rapidly and abruptly passes from threats to promises, and *vice versa*, we note that his style is different from that of Isaiah and similar to that of Hosea. Comp. chap. 2, 11 with vv. 12, 13; chap. 3, 12 with chap. 4, 1—8, 9—11. The book came from the prophet's pen as a summarized statement of his entire activity, probably when he had finished his work, during the reign of Hezekiah, but prior to the reformation which he instituted. Comp. 2 Chron. 31, 1 with Micah 1, 5; chap. 5, 11—13.

Neither the authenticity nor the integrity of this book was questioned until in comparatively recent times, when certain parts of it were ascribed to another author. On account of chap. 6, 16

the claim is made by Strack that chaps. 6 and 7 must have been written at a considerably later date, under Manasseh. Ewald and other critics object to the difference of presentation in these chapters and therefore believe them to have been written by some other prophet; Kuenen, Wellhausen, and Cornill interpret chap. 7, 7—20 to have reference to the exilic or postexilic period; Stade and Cornill both deny Micah's authorship of chaps. 4 and 5 and chap. 2, 12. 13; Koenig and Driver believe chap. 4, 10 to have been added at a later time because of the phrase, "Thou shalt go even to Babylon"; and P. Haupt regards chaps. 4—7 as a supplement inserted in the book at the time of the Maccabees. None of these objections offer conclusive evidence since the inner unity and consistency of the three orations, together with their progress of thought, may clearly be seen and easily be defended. Keil, Orelli, Ryssel, and Volck therefore maintain that the entire book, and not only chaps. 1—3, was written by Micah, as stated chap. 1, 1. Cf. also the quotations in the New Testament: Matt. 2, 5. 6 (John 7, 42; Micah 5, 1); Matt. 10, 35. 36 (Micah 7, 6).

13. Nahum.

Nahum, נְחֻם, *i. e.*, "full of consolation," the comforter, *Ναούμ*, is called the Elkoshite in the introductory verse, chap. 1, 1, which evidently refers to his home in Elkosh, or Helkesei, in Galilee. The time in which he lived is fixed by the fact that he was active prior to the destruction of Nineveh, in 606, chap. 1, 1; chap. 3, but after the destruction of the Kingdom of Israel by the Assyrians in 722, chap. 2, 3, and after afflictions had come upon the Kingdom of Judah, chap. 1, 9. 11. 12. Since the last passages have reference either to the invasion of Sennacherib under Hezekiah, 2 Kings 18 and 19, or to the time when Manasseh was carried to Assyria, 2 Chron. 33, we may conclude that Nahum cannot have uttered his prophecies prior to the second half of Hezekiah's reign (727—698), or even later, under Hezekiah's successor, Manasseh, about 660 B. C. He did not, however, carry on his work of divine prophet as an exile of the Northern Kingdom in Assyria, as many have been led to believe because of his description of the Assyrian kingdom, but as a citizen of the Southern Kingdom, in the city of Jerusalem, chap. 1, 4. 9. 12. 13; chap. 2, 1—3. He was called to bring consolation and comfort to God's people, who were sore afraid because of the Assyrian world-power, which was then tyrannically ruling the nations, chap. 1, 12; chap. 2, 12—14; chap. 3, 1, had already conquered the Kingdom of Israel, and had humbled

the Kingdom of Judah by placing its heavy yoke upon the people, chap. 1, 13. In agreement with the opening sentence, which has been questioned without valid reasons: "The burden of Nineveh. The book of the vision of Nahum," chap. 1, 1, the prophet announces to the haughty world-power that it will be completely destroyed, and especially does he raise his voice against Nineveh, its capital, a city that was loaded with sins, chap. 1, 14; chaps. 2 and 3, and prophesies its utter destruction, which actually took place in 606.

The prophet's book is well planned and closely connected throughout, forming a complete unit, but expressing three chief thoughts according to the division into three chapters. First he announces the retaliation which the strong and zealous God has in store for the oppressors of His people, then he foretells the conquest and destruction of Nineveh, and finally he sets forth the reason why all this shall come to pass, *viz.*, because Nineveh has grievously sinned against God's people. The manner of his presentation is vivid and weighty, his style rhythmic, and his language classic, original, and truly sublime and poetic, full of fire, in spite of occasional leanings on older writings, comp. chap. 1, 3 with Ex. 20, 5; chap. 34, 6; Num. 14, 17. 18, especially on Isaiah; comp. chap. 1, 4 with Is. 50, 2; chap. 33, 9; chap. 2, 1 with Is. 52, 1. 7; chap. 3, 5 with Is. 47, 3.

Even modern, liberal critics do not doubt the authenticity, chap. 1, 1, integrity, and canonicity of the book. Luther explains chap. 2, 1 as Messianic (XIV, 631); cf. Is. 52, 7; Rom. 10, 15.

14. Habakkuk.

Habakkuk, חֲבַקּוּק, that is, "embrace," "one who dearly loves," Ἀμβακούμ, *Habacuc*, was an inhabitant of the Kingdom of Judah, as we may see from the contents of this book. The subscription at the end of his psalm, chap. 3, 19 ("To the chief singer on my stringed instrument"), seems to prove that he was a Levite who assisted in rendering sacred music for divine worship and was then called by God to be His prophet. Chap. 1, 1; chap. 3, 1. Another thing that seems to prove that he was a Levite is the striking similarity which his prophecy bears to the psalms, especially in chap. 3 (comp. this chapter with Ps. 77, 16—21), where even musical and liturgical terms are used in the same way as we find them in the psalms, vv. 1. 3. 9. 13. 19. This does not occur in any other Biblical book. Nothing else is known of his person, and we cannot accept the apocryphal legend of the LXX (The

Dragon at Babylon, vv. 33—39) because of the chronological differences. We may determine the age in which he lived by taking note of his prophecy concerning the invasion of the Chaldeans, or Babylonians, into the land of Judah, chap. 1, 5. 6; from the words used it would appear that he lived not more than one generation prior to the invasion. This takes us into the time of Josiah, 639—609, and still closer into the years 628—622, 2 Chron. 34, 1. 3. 8, because chap. 3 of Habakkuk's book presupposes the restoration of divine worship and liturgical singing by Josiah. Habakkuk was therefore a contemporary of Zephaniah, Zeph. 1, 1, and also of Jeremiah, Jer. 1, 2, whose writings bear a certain similarity to his; cf. Hab. 2, 20 with Zeph. 1, 7; Hab. 1, 8 with Jer. 4, 13; chap. 5, 6. Some exegetes assume that he lived in the days of Manasseh; and they offer some good reasons for it; cf. 2 Kings 21, 10—12; 2 Chron. 33, 15—18. Modern critics, however (Strack, Cornill, and others), erroneously place Habakkuk's activity in the time of Jehoikim, after the battle of Carchemish (606), Jer. 46, 2, thus making his prophecy in chap. 1, 5. 6 a *vaticinium ex eventu*. Even more radically wrong is the placing of the book in the post-exilic time and the substitution of כַּחֲמִים (Cyprians, Greeks) for כַּשְׁדִּים (Chaldeans), which would then have reference to the expedition of Alexander the Great (Duhm and others).

At a time when the Assyrian world-power was crumbling and the new Chaldean power was rising to a prominent position, it became Habakkuk's duty to proclaim to the Kingdom of Judah that the Chaldees were destined to become an instrument of punishment to the inhabitants of the kingdom, because the outward worship of God was marred by inner corruption, even in Josiah's days, and crime and violence were prevalent. Chap. 1, 2—4. But at the same time he was to foretell the destruction of the wicked world-power and the reality of the coming salvation in spite of contrary appearances in order to bring comfort to the children of God among his people. Chap. 2, 1—4. The book is divided into three major parts, corresponding to the three chapters: Chap. 1 presents the terrible judgment that will come through the Chaldeans. Chap. 2 contains a fivefold lament of woe, in which the prophet announces the destruction of this proud, high-handed, idolatrous world-power. Chap. 3 is a hymn of the prophet to the mighty God, who is appearing in His majesty and power as the supreme Judge.

The language and style in which Habakkuk presents his message clearly shows that the prophetic office was still in a flourish-

ing condition: lofty thought, smooth style, forceful expression in original words and phrases, and a well-rounded discourse. Note in particular the arrangement in dialog form (a dialog between God and the prophet, chaps. 1 and 2), the stanza structure, chap. 2, 6. 9. 12. 15. 19, and the consummate lyric poetry in chap. 3. The book reaches its climax in the great words of consolation, chap. 2, with the important v. 4. Cf. Luther, XIV, 1421.

As regards the authenticity of the book, there is not a shadow of doubt, chap. 1, 1; chap. 2, 2; chap. 3, 1; even modern critics acknowledge it to be authentic. Doubts have been expressed, however, as to the integrity of the book, and Giesebrecht and Wellhausen regard chap. 1, 5—11 as an insertion, while Stade, Kuenen, and Cornill would designate chap. 2, 9—20 as a later interpolation; and Stade, Kuenen, Wellhausen, and Cornill reject the genuineness of the entire third chapter; but none of them presents tenable grounds for his assertions. The canonicity of the book receives additional testimony from Acts 13, 40. 41 (Hab. 1, 5); Rom. 1, 17; Gal. 3, 11; Heb. 10, 38 (Hab. 2, 4); Matt. 24, 28 (Hab. 1, 8).

15. Zephaniah.

Zephaniah, צפניה, that is, "Jehovah hides," cf. chap. 2, 3, *Σοφονίας*, *Sophonias*, traces his lineage, chap. 1, 1, to Hezekiah, most probably King Hezekiah. He was called to be a prophet under Josiah, chap. 1, 1, during whose reign also Jeremiah, Jer. 1, 2, the prophetess Hulda, 2 Kings 22, 14, and Habakkuk, Hab. 3, labored among God's people. From his writings it is evident that measures of reform had already been instituted by King Josiah, chap. 3, 5; but traces of the old idolatry were still to be found, chap. 1, 4—6. 8; chap. 3, 1—4. Since this reformation, in which the prophet undoubtedly assisted the pious king, took place between the twelfth and eighteenth year of Josiah's reign, 2 Kings 23; 2 Chron. 34, 3—8, the period of Zephaniah's activity was about the year 625 (Josiah 639—609). This assumption is substantiated by the fact that the destruction of Nineveh (606) is looked upon as a coming event, chap. 2, 13.

The book is one continuous discourse, and its theme is: Jehovah's Great Day of Wrath and Judgment. Chap. 1, 7. 8. 14. 15. 16. 18; chap. 2, 2. 3. This Day of Judgment he portrays as extending not only to the sinful and unrepentant people of Judah and Jerusalem, chap. 1, 6; chap. 2, 1; chap. 3, 1—8, where the reformation was mainly external, but to the entire world (Philistines, Moabites, Ammonites, Ethiopians, Assyrians) chap. 2, 4. 5. 8. 9.

12. 13. Hence the book contains powerful and stirring words of judgment, chap. 1, 2—3, 8; but an earnest call to repentance and conversion is brought in chap. 2, 1—3, and to all those who repent and believe the prophet, in the closing chapter, offers the promise of salvation through the Messiah, chap. 3, 9—20.

Many critics (Hitzig, Ewald, Cornill, and others) believe that Zephaniah has reference to the invasion of the Scythians, who, according to Herodotus, swept over Asia Minor about 630. This assumption, however, is not tenable because no particular reference is made to this nation, and also because the invasion of the Scythians left Jerusalem untouched. The whole narrative of Zephaniah is of a more general nature, and there is no reason why we should not believe this to have reference to the Babylonians, because this nation assumed a threatening attitude toward all the other nations about this time.

The language of the prophet is virile and vivid (note especially chaps. 1 and 3), but, like Jeremiah, he frequently makes use of words and phrases employed by the earlier prophets, especially Isaiah and Joel. Comp. chap. 1, 7 with Joel 1, 15; chap. 2, 31; Is. 34, 16; chap. 13, 3; Zeph. 1, 14. 15 with Joel 2, 1. 2, etc. The words of comfort and promise which he offers in the third chapter are especially notable; cf. Luther, XIV, 65.

Kuenen, Stade, Wellhausen, Cornill, Schwally, and others deny that the entire book was written by Zephaniah himself, chap. 1, 1; but their arguments are based on unreliable grounds. The canonicity of the book is undoubted. 2 Tim. 3, 16.

16. Haggai.

Haggai, חַגַּי, "the festive one," Ἀγγαῖος, *Aggaeus*, is the first one among the postexilic prophets and was therefore very likely one of the exiles who returned with Zerubbabel and Joshua. He began his ministry in the second year of the reign of Darius Hystaspes (521—485) and prophesied from September to December, 520. Chap. 1, 1; chap. 2, 1. 11. 24. Together with Zechariah, he made his influence felt through Joshua and Zerubbabel in urging the Jews to take up building operations again on the Temple after these had come to a standstill because of the attacks of the Samaritans, Ezra 4, and because of the indolence and selfishness of the people, Hag. 1, 2. 4. The efforts of these men were not in vain, for the people soon took a new interest in the undertaking, and as a result the Temple was completed and dedicated in the sixth year of the reign of Darius. Hag. 1, 12—14; chap. 2, 4.

16. 19; Ezra 5, 1. 2; chap. 6, 14—16. Beyond this nothing is known concerning the person and life of the prophet.

His book consists of four short discourses, each of which has an exact reference to the time when it was delivered. In the first discourse, chap. 1, 1—14, he strongly denounces the listlessness of the Jews in rebuilding the Temple and points out to them that for this reason a famine has come over the land; and in the same discourse he briefly relates what effect his message had. The second discourse, chap. 2, 1—10, is replete with words of encouragement, and the prophet gives the people the assurance that the magnificence of the future New Testament Temple, the Christian Church, will surpass the comparatively sad spectacle of the Temple under construction. Cf. Heb. 12, 26—28; Luther, XIV, 1760. Words of admonition are contained in the third discourse, chap. 2, 11—20, in which the prophet censures the people on account of work-righteousness and tells them that the Levitical uncleanness openly shown in acts of divine worship was the reason why the blessing of God was withheld from the people. In the last discourse, chap. 2, 21—24, he addresses himself exclusively, in a special promise, to Zerubbabel as representative of the royal family of David and a servant of Jehovah. The four discourses are closely connected with each other and center about the construction of the Temple and the Temple itself. They were most likely written down shortly after they had been spoken.

The language of the prophet is simple, contains but little rhythm, chap. 1, 6. 10, and rises above simple prose only by introducing questions, chap. 1, 9; chap. 2, 4. 13, but is remarkable for its smoothness and simplicity.

Little or no objection has been raised against the authenticity and integrity of this book. Chap. 1, 1. 12. 13; chap. 2, 2. 11. 21. That it is historically true what Haggai wrote is evident from Ezra 5, 1 and 6, 14, and its canonicity is established also by Heb. 12, 26—28.

17. Zechariah.

Zechariah, זְכַרְיָה, that is, "Jehovah remembers," Ζαχαρίας, *Zacharias*, was the son of Berechiah and the grandson of Iddo. Chap. 1, 1. 7. He sprang from a family of priests, Neh. 12, i. 4, and was chief of the priesthood under the high priest Joiakim, Neh. 12, 12. 16. He was a contemporary of Haggai, having begun his ministry but two months later than the latter, in the second year of Darius Hystaspes, November, 520, chap. 1, 1; Hag. 1, 1;

Ezra 5, 1; chap. 6, 14, and he was an ardent supporter of Haggai in the latter's effort in expediting the construction of the Temple. He began his prophetic work while yet a youth, chap. 2, 4 (זַיֵּר); but how long he remained active is not known. In December, 518, the fourth year of King Darius's reign, he received a revelation, chap. 7, 1, but most probably prophesied much longer than that, because he attained to a ripe old age and was still living in Nehemiah's time, Neh. 12, 12. 16. 26. He must not be confused with the Zechariah mentioned in 2 Chron. 24, 20 and Matt. 23, 35, nor with the one spoken of in 2 Chron. 26, 5, nor yet with the one mentioned by Isaiah, chap. 8, 2.

Together with Haggai, Zechariah is concerned about the reconstruction of the Temple; his prophecies, however, extend much farther. In some instances he shows some connection with Daniel and refers to, and offers consolation for, the unsettled and troublesome times of the present and the future. He announces the coming destinies of the Jewish people, the battles that will be fought, and the glory of God's people which shall come upon them after much tribulation. The King Messiah is portrayed so clearly and plainly that Luther has justly called Zechariah "one of the most comforting of all the prophets" (XIV, 66). He is the prophet of the "Passion Week." Cf. chap. 3, 8; chap. 6, 12; chap. 9, 9; chap. 11, 13; chap. 12, 10; chap. 13, 7.

The book of this prophet may be divided into three major parts. The introduction contains a chronological statement, chap. 1, 1, and admonishes the people to be obedient to the Word of God, chap. 1, 1—6. In the first part there are eight different visions, which remind us of Ezekiel, and which were seen by the prophet one night in February, 519. Chap. 1, 7; chap. 1, 7—6, 15. These night visions are closely connected with each other and were interpreted for the prophet by an angel. Some details are difficult to understand, but in the main they are clear throughout. All these visions proceed from the conditions prevailing in Jerusalem and among the people at that time; they lead to the completion of the kingdom of God and are full of comfort to the believers: 1. the riders among the myrtle trees, chap. 1, 8—17; 2. the four horns and the four smiths, chap. 1, 18—21; 3. the man with a measuring-line, chap. 2, 1—13; 4. the high priest Joshua before the Angel of the Lord, chap. 3, 1—10; 5. the golden candlestick and the two anointed ones, chap. 4, 1—14; 6. the flying roll, chap. 5, 1—4; 7. the woman in the ephah, chap. 5, 5—11; 8. the four wagons, chap. 6, 1—8. As a sort of addition a symbolical action is por-

trayed: the crowning of the high priest, chap. 6, 9—15. The second part is made up of chaps. 7 and 8 and presents a plain discourse, which was delivered in December, 518. Chap. 7, 1. Chap. 7 contains an admonition and chap. 8 a promise. The third part is made up of chaps. 9—14 and presents a prophetic description of the future of the people of God. Because of the two superscriptions, chap. 9, 1 and chap. 12, 1, this part is again divided into two sections, each of which presents "the burden of the word" (נִבְיָא). The first section, chaps. 9—11, describes the Good Shepherd, the King Messiah, who will judge and protect His people and will unify them and lead them to victory. The second section, chaps. 12—14, describes the glory of the New Testament Jerusalem, whose enemies have been judged and in whose midst the Lord dwells. The contents of the whole book are of such a varying nature that naturally the manner of presentation also varies. Plain prose and sublime prophetic description alternate with bold imagery and strange comparisons. Cf. in particular chap. 9, 15. 16; chap. 10, 3—5; chap. 11, 7. 10. 14; chap. 12, 3. 4. 6; chap. 14, 4. 5. 20. 21.

By unanimous consent the first two parts of the book are ascribed to Zechariah because of the testimony which the book itself offers, chap. 1, 1. 7. 8, etc.; chap. 7, 1; chap. 8, 1, and even for the liberal critics "no isagogical problems are to be found in these eight chapters" (Cornill). On the other hand, however, modern critics are almost unanimous in denying that the third part was written by Zechariah (Deutero-Zechariah). There are two directly opposite opinions in regard to this part. Some assume that these chapters were written prior to the Exile, but by two different authors, believing that chaps. 9—11 originated in the age of Isaiah, about the year 732, while Ahaz was king. Others hold that the Zechariah mentioned in Is. 8, 2 is to be regarded as the author of these chapters. Chaps. 12—14 they believe to have been written after the death of Josiah, but before 587, when Jerusalem was destroyed. Their arguments are based on chap. 12, 11; cf. 2 Chron. 35, 22—25 (Kahnis, Diestel, Orelli, Reuss, Koenig, Strack, and others). Another class of critics holds that chaps. 9—14 are the work of but one author, but they place the date of its origin much later than Zechariah lived, since they contend that this section was written in the time of the successors of Alexander the Great, about 300 B. C., or even later (Vatke, Stade, Wellhausen, Cornill; Marti: 160 B. C.). Over against this assumption Haevernick, Hengstenberg, Kliefoth, Keil, C. H. H. Wright, and others

have maintained that Zechariah is the author also of this disputed section and have proved and defended the unity of the entire book. The entire Jewish and Christian tradition registers no doubts concerning these parts; they were first expressed by a number of English scholars in the 17th and 18th centuries because of the *διὰ Ἱερεμίου* in Matt. 27, 9. Their opinions were then taken up and followed by German Rationalists. Quotations from the last six chapters appear in the New Testament with no hint at their not being a well-known prophetic writing, Matt. 21, 5 (Zech. 9, 9); Matt. 26, 31 (Zech. 13, 7); Matt. 27, 9, 10 (a combination of Jer. 32, 6—15 and Zech. 11, 12, 13); John 19, 37 (Zech. 12, 10). All the reasons given by the critics which are supposed to substantiate their claims may be refuted, and the difficulties mentioned by them may be explained. For instance, in order to show that the book was written prior to the Exile, the critics refer to the fact that Hadrach, Damascus, Hamath, Tyre, Sidon, Assyria, and Philistia are mentioned in chap. 9, 1—6; chap. 10, 10, 11 (but these cities and countries could just as well have been mentioned at any time after the Exile). — The kingdoms of Judah and Israel still seem to be divided, chap. 9, 10, 13; chap. 10, 6, 7; chap. 11, 7, 14 (but the division had ceased to exist, chap. 9, 13, 16; chap. 11, 7, and, as is often the case, the old and former phraseology is used which still was common among the people; note also chap. 8, 13, in a section which is not disputed). — The claim is made that idolatry and false prophets are mentioned in chap. 10, 2, 3; chap. 13, 2—6 (but such sins may have made their appearance after the Exile just as well as before; cf. Neh. 6, 5—14; chap. 13, 23—29). — It is pointed out that there is a vast difference between the superscriptions of chap. 9, 1; chap. 12, 1 and chap. 1, 1, 7; chap. 7, 1, and that the third part of the book has no such exact chronological references as the first and second part (but superscriptions differ also in many other places, for instance, Is. 1, 1; chap. 2, 1; chap. 6, 1; chap. 7, 1, comp. with chap. 15, 1; chap. 17, 1; chap. 19, 1; and the omission of an exact date may be explained from the fact that in the first and second parts the writer connects his statements with certain present conditions, while in the third part he prophesies concerning things that are to happen in the future). — The manner of presentation, it is pointed out, differs very much in the first and third parts (but the reason for this difference will be clear to us when we consider that the visions concerning the people of God were given in plain prose, while the threats against the hostile powers were sounded in eloquent rhetorical language).

Cognizance should also be taken of the plain statements concerning the Exile, chap. 10, 2, 6; chap. 9, 11, 12, and of those concerning Greece (Javan) as a world-power, chap. 9, 13, cf. Dan. 8, 21; this will absolutely not fit into the preexilic period. Finally, the critics fail to offer a satisfactory explanation as to how these disputed sections could have been inserted in the Book of Zechariah because soon after the death of Zechariah the different books of the Old Testament were collected and the Canon completed.

Quotations have already been mentioned from the New Testament, which establish the canonicity of this book, and which at the same time show forth the rich Messianic prophecies of Zechariah. Cf. in addition to these chap. 3; chap. 6, 12; chap. 8, 22; chap. 13, 1; chap. 14, 9.

18. Malachi.

Malachi, מַלְאכִי, from מַלְאָכָה, "messenger of the Lord," *Malachias*, *Malachias*, is entirely unknown as far as his person is concerned. This fact, however, does not justify us in understanding his name appellatively, as an official title ("My Messenger") and as a veiled name for Ezra (LXX). Nothing is stated in the Book of Malachi concerning the age in which he lived. The contents of his writing, however, go to show that he lived after the Exile, and that he was active later than Haggai and Zechariah, because his name is not mentioned by Ezra in chap. 5, 1; chap. 6, 14. It is evident that in his days Judah was under a governor, chap. 1, 8, that the Temple had been rebuilt and the worship resumed, chap. 1, 10; chap. 3, 1. In view of this some exegetes accept a period prior to Ezra, but after Zerubbabel's death (Cornill, Koenig). But it is more correct to look upon the activity of Malachi as being contemporaneous with that of Nehemiah, since his admonitions and reprimands indicate practically the same conditions and show the same religious and moral defects as are mentioned by Nehemiah, chap. 13; cf. Mal. 1, 6—14; chap. 2, 7—17; chap. 3, 7—18 (improper offerings, negligence in rendering the tenth part, marrying heathen women). We may therefore conclude that Malachi probably prophesied between the twentieth and thirty-second year of Artaxerxes Longimanus (445—433), cf. Neh. 5, 14; chap. 13, 6 (he may have continued his labors even later than this), and that his preaching was a valuable aid to Nehemiah in his efforts to bring about a reformation (Koehler, Keil, Reuss). This assumption corresponds with Malachi's reference to himself as being the last prophet, in that he announces

the immediate forerunner of the Messiah, who was to be a man similar to Elijah, and proclaims an early and sudden appearance of the Messiah. Chap. 3, 1; chap. 4, 5. 6.

The book is made up of two principal parts: In chap. 1, 1 to 2, 17 the author rebukes the sins of the priests and the people committed against Jehovah, their loving Father, who has shown them much long-suffering and abundant grace. A call to repentance and conversion follows in chap. 3, 1—4, 5, since only a cleansed and purified people will be acceptable to the Messiah, whose advent, forerunner, activity, and final appearance for Judgment are very specifically announced.

Though the language is beautiful and smooth, it nevertheless shows that the book is of late origin. The rhetorical strain is lacking; instead, we find more of a didactic discourse in dialog form of questions and answers, and in antitheses. Cf. chap. 1, 2. 7. 9. 10; chap. 2, 10. 14. 17; chap. 3, 7. 8. 13. 14.

The genuineness of the book is unquestioned and has been acknowledged even by modern critics. The New Testament specifically recognizes Malachi as a prophet and in this way also establishes the canonicity of the book. Matt. 11, 10. 14; chap. 17, 12; Mark 1, 2; chap. 9, 13; Luke 1, 17; Rom. 9, 13.

FIRST APPENDIX.

The Apocrypha and Pseudepigrapha.

Apocrypha is a name which was first applied by Jerome to a number of Jewish writings which were contained in manuscripts and editions of the LXX, but which did not make their appearance until after the completion of the Hebrew Canon and never belonged to it. Some Church Fathers, however, were ignorant of this fact and consequently used them as canonical books; cf. what has previously been said in "History of the Old Testament Canon," p. 4. The Apocrypha consist partly of independent books and partly of additions to canonical books, all of which, with the exception of Ecclesiasticus, First Maccabees, and probably also Tobit, Judith, and Baruch, were originally written in Greek, not in Hebrew. According to their contents they may be divided into historical, didactic, and prophetic books.

1. The Historical Apocrypha.

The Books of the Maccabees. The heroic sons of the priest Mattathias, who freed their people from the tyranny of the Seleucidae in hard-fought, but victorious battles, are called Maccabees, or Hasmonaeans, 1 Macc. 2, 4. 66; chap. 3, 1; chap. 5, 24 (מַכַּבִּים, hammer). The *First Book* relates the history of the Jews residing in Palestine during the period beginning with the reign of Antiochus IV, Epiphanes, chap. 1, 11, and extends to the assassination of the high priest Simon, chap. 16, 16 (137—177 of the Seleucid Era, 175—135 B. C.). The narrative is, in the main, correct and trustworthy, so that the book is an important source of historical information. It was written after the death of the high priest John Hyrcanus, chap. 16, 23. 24, probably in the first part of the last century B. C., and was originally composed in the Hebrew language, but soon after its appearance translated into Greek. The *Second Book* contains two fictitious letters, to begin with, chap. 1, 1—9; chap. 1, 10—2, 19, wholly irrelevant to what follows. Its contents, in the main, are made up of an extract from a historical writing of a certain Jason of Cyrene, chap. 2, 23, who is otherwise unknown. This report, which has both a prolog, chap. 2, 19—32, and an epilog, chap. 15, 38—40, takes up the events which tran-

spired near the close of the reign of Seleucus IV, Philopator († 175), chap. 3, 3, and extends to the victory of Judas Maccabeus over Nicanor, chap. 15 (160). The historical errors, however, the exaggerations and strange wonders greatly impair the trustworthiness of this book, which was compiled by a Hellenistic Jew in Palestine about half a century B. C. Neither the *Third* nor the *Fourth* Book of the Maccabees is to be found in the Vulgate; for this reason they were not translated by Luther. The *Third* Book relates that the Egyptian King Ptolemaeus IV, Philopator (221—204 B. C.), in vain strove to enter the Holy of Holies of the Temple and therefore tried to exterminate the Alexandrian Jews, and that he became a friend and benefactor of the Jews when God foiled the execution of his plans. The *Fourth* Book, which really belongs to the didactic Apocrypha, in portraying the martyrdom of Eleazar and the seven brothers (2 Macc., chaps. 6 and 7), aims to show that pious and, at the same time, sensible thinking absolutely controls the emotions.

The *Third Book of Ezra* (First Esdras) was not translated by Luther. It is hardly more than a compilation of sections taken from canonical books (2 Chron. 35. 36; Ezra 1—10; Neh. 8). Whatever the book contains besides these facts is of no historical value.

The *Book of Judith* describes an expedition of Holofernes, the commander-in-chief of the forces of Nebuchadnezzar of Assyria, chap. 1, 6 against the Jews; it relates the siege of the fortress Bethulia (*Βαιουλία* = Beth El = Jerusalem); and finally it shows how the city and all Judea were rescued through the bravery and strategy of Judith. The book claims to be historical, but its chief alleged facts cannot be substantiated by Jewish history in any way, nor can the geographical and chronological references be verified. For this reason most scholars have regarded it simply as fiction; cf. Luther, XIV, 68—71; some look upon it as a reedited historical legend, which so closely combines truth and fiction that the two cannot be distinguished from one another. The book was written by a Palestinian Jew about the middle of the second century B. C. and most probably is a translation of a Hebrew or an Aramaic original.

The *Rest of Esther* consists of several sections which have been added to the canonical Book of Esther in the LXX. These additions were then carried over into the Itala, and Jerome placed them in the Vulgate at the end of the book. They were separated

from the canonical book and placed among the Apocrypha by Luther. (Cf. footnote on page 47; Luther, XIV, 84.) Originally they were written in Greek, and their contents show them to be arbitrary additions to the canonical book. They emphasize in a characteristic manner the religious side of the happenings.

2. The Didactic Apocrypha.

The Book of Tobit (טובי, contracted from טוביה, "God is good," *Tobit*) tells the story of the pious, but sorely afflicted Tobit, who finally was richly blessed by God. The author holds him up as an example for imitation by showing how God rewards those who fear Him, practise benevolence, and continue steadfast in prayer. The book was probably originally written in the Greek language, though it appears also in Latin, Hebrew, and Aramaic. It dates back to either the second or first century B. C. and was written by a Jew in Palestine.

The Wisdom of Jesus, the Son of Sirach, also called *Ecclesiasticus* in the Vulgate, covers, in a vast collection of proverbs, precepts, and counsels, the entire field of practical wisdom which is inseparably connected with the fear of the Lord. Proverbs and precepts are loosely joined together, but form a homogeneous unit, interwoven quite frequently with meditations and prayers; cf., e. g., chap. 24, 36. The book closes with a meditation upon the Lord's work of creation, full of praise and glory, chap. 43, and a brief history of Israel, chaps. 44—50, while its last chapter contains a prayer of thanksgiving, chap. 51. The author speaks of himself as Jesus, chap. 50, 27, the son of Sirach, of Jerusalem. He lived between 300 and 280 B. C. (cf. his story of Simon, the son of Onias, chap. 50), and his book, originally recorded in the Hebrew language, was translated into Greek by his grandson about 130 B. C. Cf. the prolog; Luther, XIV, 81. The work was prized very highly by the Talmudists, but was never regarded by them as canonical. In 1896 fragments of the Hebrew text were discovered.

The Wisdom of Solomon contains three sections, chaps. 1—6, 7—9, and 10—19, and in each of them wisdom is praised very impressively, with warnings against ungodliness, and especially against idolatry. The author, who tries to represent himself as the wise and renowned Solomon addressing himself to heathen rulers, is a Jewish Alexandrian philosopher, chap. 8, 7, and he wrote this book in Greek, between 150 and 50 B. C.

The Prayer of Manasseh is based on what is said in 2 Chron. 33, 11—13, which has been adapted to historical circumstances by a Hellenistic Jew in pre-Christian times and given out in the Greek language. In v. 8 the book presents a thought that is unbiblical. Not all manuscripts of the LXX contain this prayer.

3. The Prophetic Apocrypha.

The Book of Baruch has been falsely attributed to the secretary of Jeremiah, who is mentioned in Jer. 32, 12; chap. 36, 4 ff.; chap. 43, 3. 6; chap. 45, 1. It consists of two disconnected parts: 1) A letter of admonition, confession, and prayer sent by the Jews who were led away to Babylon to their brethren who remained in Jerusalem. Chap. 1, 1—3, 8. 2) A letter of admonition and consolation for the Jewish people and the city of Jerusalem. Chap. 3, 9—5, 9. It is apparent that the author made use of the writings of Jeremiah, Daniel, and other books of the Old Testament. Some scholars believe that the book was originally written in the Hebrew tongue (Koenig), while others again hold that it is the work of an Alexandrian Hellenist, and that it was written in the Greek language (Keil). The time of its origin cannot be definitely fixed, but it can hardly have been written prior to 150 B. C.

The Letter of Jeremiah is found in the LXX immediately following the Lamentations, while in the Vulgate and in Luther's translation it is given as the sixth chapter of the Book of Baruch. The letter pretends to be addressed to the Babylonian exiles for the purpose of admonishing them against the foolish worship of idols. Its contents are an imitation of Jer. 10, 1—16, and the form of presentation reminds one of Jer. 29. It was originally written in Greek. Nothing definite can be said as to when it originated, but it was probably written in Egypt. Cf. 2 Macc. 2, 2.

The Additions to the Book of Daniel, as found in the LXX, may be divided into three parts. 1) A prayer of Azariah (cf. Dan. 1, 6. 7) for deliverance out of the fiery furnace (Dan. 3, 22. 23) and a song of thanksgiving of the three children in the furnace (Dan. 3, 24. 25). The latter is connected with the prayer of Azariah by an incidental remark. Vv. 46—50. 2) The story of how Susanna was rescued through the wisdom of Daniel. Chap. 13. 3) The legends of Bel and the Dragon at Babel. Chap. 14. The second part aims to glorify the wisdom of Daniel, but it lacks all basis whatever of being historical. Nor is the third part historical, and it can only be regarded as a poor imitation of Dan. 6. These

three additions were originally written in Greek, and as far as language is concerned, they agree with the Alexandrian translation of Daniel. They had their origin in Egypt near the close of the third or the beginning of the second century B. C.

The Pseudepigrapha.

The term Pseudepigrapha of the Old Testament is applied to such products of Jewish literature as were not even for a time or to some extent acknowledged in the Old Church, such as was the case with the Apocrypha. Speaking in a general way, they are ostensibly didactic, admonitory, or consolatory writings, carrying with them a prophetic and apocalyptic strain. Such Pseudepigrapha are the following: The Book of Jubilees, or The Little Genesis; The Book of Henoch; The Taking up of Moses (*Ἀνάληψις Μωϋσέως*, *Assumptio Mosis*); The Vision and the Martyrdom of Isaiah (*Ἀναβατικὸν Ἰσαΐου*, *Ascensio Isaiæ*); The Apocalypse of Baruch; The Fourth Book, or the Apocalypse, of Ezra; The Testaments of the Twelve Patriarchs; The Sibylline Oracles; The Psalms and Odes of Solomon.

SECOND APPENDIX.

History and Literature.

Preliminary studies in the field of Biblical Introduction may already be found with the old Church Fathers. They do not, however, appear as independent writings, but were made in connection with other subjects. Men of special importance in this field were Eusebius, † 340 (*Historia Ecclesiastica*), Jerome, † 420 (*Introductions to the Biblical Books, De Viris Illustribus; Commentaries*), and Augustine, † 430 (*De Doctrina Christiana*). The name of this branch of knowledge was taken from the εἰσαγωγή εἰς τὰς θείας γραφάς of Adrianus († about 440). Junilius Africanus († about 552) was the first one to compile the material then available for an introduction to the Scriptures (*Instituta Regularia Divinae Legis*). He was followed by Cassiodorus Senator († about 570), with a twofold work, *Institutiones Divinarum et Saecularium Litterarum*, which he called *introductorios libros*. During the Middle Ages hardly anything of an independent nature was produced. When the Reformation, however, reinstated the Scriptures in their proper place as the principle of theology, new zeal was again created for studies in the field of Biblical introduction. But even at this time the subject was not treated as a separate branch, but everything relating to it was contained in hermeneutic, exegetic, and dogmatic writings. The following are excellent writings that have come to us from this period: The prefaces of Luther to the Biblical books, XIV, 1—141; the investigations of Chemnitz in his *Loci Theologici* and his *Examen Concilii Tridentini*; the *Clavis Scripturae Sacrae* by Flacius and the *Loci Theologici* by J. Gerhard. And soon also independent writings appeared from the pens of the Lutherans P. Palladius (*Isagoge ad Libros Propheticos et Apostolicos*, 1577), M. Walther (*Officina Biblica*, 1636), and A. Calov (*Criticus Sacer Biblicus*, 1643). In the Reformed Church the *Isagoge* of A. Rivetus appeared in 1627; then followed the writings of the two Buxtorfs, of L. Cappellus, and the *Prolegomena* for the London polyglot of B. Walton in 1657. The study of Biblical Introduction rose to greater importance when near the close of the 17th century liberal critical investigations were published by Spinoza (*Tractatus Theologico-politicus*, 1670) and R. Simon (*Histoire Critique du Vieux Testament*, 1678). J. G. Carpzov refuted them in a scholarly and

exhaustive work containing all the material for Biblical Introduction known (*Introductio in Libros Canonicos Veteris Testamenti*, 1721, and *Critica Sacra Veteris Testamenti*, 1728). The critical treatment of the Old Testament became general when Rationalism spread over the world. A great deal of influence was wielded by Semler in his *Abhandlung von freier Untersuchung des Kanons*, and his *Apparatus ad Liberalem Veteris Testamenti Interpretationem*, by Herder, and especially by Eichhorn in his *Introduction to the Old Testament*, 1780—82. In the 19th century De Wette became prominent as a critic, because of his well-written, but thoroughly skeptic *Introduction*, in which he for the first time combined literary and religio-historical criticism. He was followed by Ewald (*Poets of the Old Covenant, Prophets of the Old Covenant, History of the People of Israel*), Hengstenberg, who published his very valuable apologetical *Contributions to the Introduction to the Old Testament*, Haevernick, who wrote a learned text-book on Introduction, and Keil, who produced an excellent and comprehensive manual (third edition, 1873), written from a conservative standpoint. The *Introduction* of Bleek desires to mediate. Wellhausen's *History of Israel* (1878) may be regarded as marking an epoch in the latest developments of study in Old Testament Introduction; his predecessors were Vatke, Reuss, Graf, and Kuenen. The standard of natural development was applied to the entire history of Israel, hence also to its religion and literature. W. R. Smith, in *The Old Testament in the Jewish Church* and *The Prophets of Israel*, and Cornill in his *Introduction* follow the same course taken by Wellhausen, while Koenig, Strack and Driver are opposed to the course taken by Wellhausen in his religio-historical assumptions. In addition to the writings already mentioned the works of Baudissin and Sellin have lately attracted attention. The only work upholding the conservative standpoint is the one by Rupprecht. In the English language T. H. Hornes's *Introduction* has appeared in many editions, and prior to Driver's *Introduction*, Davidson's work was widely used. In America W. H. Green must be mentioned as having written important works for the defense of the Old Testament (*The Unity of Genesis; Moses and the Prophets; The Hebrew Feasts; The Higher Criticism of the Pentateuch; General Introduction to the Old Testament*). He is the founder of the Princeton School (R. D. Wilson, J. D. Davis, O. T. Allis).
